RACE RELATIONS-1926
MEETINGS, CONFERENCES,
ETC.
RACE RELATIONS-1926
IMPROVEMENT OF

Race Relation — 1926
Improvement of
See Also: Agriculture
Business
Health
Church
Education:
Common Schools, Condition of
Common Schools, Improvement of
Jeanes Foundation and Other Boards
Money for Negro, (Education)
States Supervisors, Rural Schools, Reports of
Political, Legislation Proposed Concerning
Race Problem - United States
Racial Consciousness
Riots
Segregation
Social Conditions, Improvement of
Governor Dorsey's Pamphlet on the Negro in Georgia (comments on, etc.)
See Also: Agriculture — Labor Conditions.
Lynching
Peonage
Riots.

Alabama.

Race Relations - 1926

Improvement of

Tuskegee, Ala., April 10—(AP).—Courses in race relations to aid in developing inter-racial cooperation are now being given at 60 colleges and student forums composed of both white and negro students have been formed in many communities where there are both white and negro colleges.

Four students, two white and two negro, discussed the race problem from the student point of view at last night's session of the annual conference of the commission on inter-racial cooperation.

APR 1 1926

## COURSES OPENED

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Four students, two white and two negro, discussed the race problem from the student point of view at last night's session of the annual conference of the commission on inter-recial cooperation.

The students said there had been evidence of increasing willingness on the part of undergraduates to study the question frankly.

Other speakers said solution of the problem largely was a matter of education.

Birmingham, Ala.,

JUL 24 1926

## INTER-RACIAL COMMITTEE

TUSCALOOSA, Ala., July 24.—Dr. George H. Denny, president of the University of Alabama, and Dr. George Searcy are members of the Tuscaloosa County Inter-Racial Committee. They will serve in adjusting labor situation by conferences and cooperation between the white and colored leaders in the county.

# The S. N. P. A. Code of Ethics

Adopted by the Southern Newspaper Publishers' Association at their 1925 convention).

A newspaper's first duty is to print the news honestly and fairly to all, unbiased by any other consideration, even including its own editorial opinion.

Its second duty is to construe honestly and fairly, in its editorial columns, happenings at home and abroad, that the people may realize their full benefit under a republic and require of public officials faithful performance of the duties entrusted to them as servants of the people. It must protect its readers, in so far as may be reasonably possible, from fraud, influences in public life and from dishonest or misguided persons who, through its own advertising columns, might seek to mislead or exploit its readers.

Lastly, its duty is to itself, and its stockholders; for unless a fair return on their investment is yielded, the publication must cease, and, with it, its opportunity to be of any service to the public.

In furtherance of these duties, we hold these principles to be compatible with both high ideals and sound business conduct of a successful, prosperous and useful newspaper:

1. SERVICE to the community, to the state, our country and to civilization. Our criticisms shall be constructive. Our columns whether editorial, news or advertising, must be governed by the public welfare; no other consideration for suppression of news is defensible, nor should advertisements detrimental to the public be accepted.

2. FAIRNESS to its subscribers, its advertisers, its competitors and the public. Recognizing honest differences of opinion exist, we may vigorously maintain our own position without denouncing others as dishonest or unfair. Under no circumstances must we countenance the use of our columns to vent personal spite nor permit innuendo, often more deadly than direct charges. We should not be deterred by consequences to ourselves in speaking out boldly in the public interest, but unfairness in any cause is an unforgivable sin. We regard it as unwise to underestimate our competitors, unethical to disparage them and dishonest to misrepresent them.

3. DECENCY, which should be the guiding star in the printing of news, editorials, advertising and all features or illustrations. Even though, at times, pruriency, morbidness and a desire for sensationalism may seem to be in demand by the reading public, it is a newspaper's duty to keep its own columns decent and thus strive to hold steady the public mind in the path of right, morality and the service of God. "Is it fit to print and be read by my own mother, wife or daughter?" should be the test, rather than "Will it sell more papers?" Let us be enterprising without being sensational.

4. CONSIDERATION for the unfortunate and for the guiltless victims of faults of others. Since publicity is the greatest deterrent of crime, we must expose fearlessly and without favor the names of law-breakers, but we should protect the names of members of their families and other associates. No story justifies needless damage to a good reputation nor wanton pains to the innocent.

5. RESPECT AND TOLERANCE for those of different religions, races and circumstances of life. Ridicule may bring only pain to them, but its author cannot escape real injury in loss of respect in which he is held by the public and by himself.

6. HONESTY in our dealings with our readers, our advertisers, our employes, competitors, and all with whom we do business; to give a dollar's value for every dollar received and to pay a dollar for every dollar's worth of service. We should do no less and should be expected to do no more.

7. TRUTH, first, last and always, to the limit of our ability; to be as accurate as human fallibility on the part of others as well as of ourselves will permit; to willingly mislead none, and to be fair to all. There are two sides to every story. Let us tell both. If we do anyone an injustice, we should correct it at once, whether the injured person demands it or not.

Though temporary prosperity may be achieved by violation of some of these ideals, we conceive our duty to hold steadfast to these principles, and believe permanent success will reward their faithful performance.

## CO-OPERATION IN RACE PROJECTS NEEDED

The initiatory plans of any financial venture operated for public service require something more than a sympathetic attitude. Sympathy is so passive that it can be very genuine and yet not very effective. It is the first step, however, in co-operation and necessary as a means of enlisting co-operation.

The sympathy stage of feeling too often proves to be the limit or the stopping place in the attitude of the Negro toward most projects that require a vital faith and an active interest in racial ventures. Here, we strike the dividing line between sympathy and co-operation. The one is passive, the other is active. The indications are that some financial ventures of importance to the Birmingham Negroes will be started before many moons have passed.

These ventures, as every other race enterprise, will have force and meaning in proportion to the co-operation given by those whose interests are served. It is certain that a Negro enterprise may not expect to thrive on either a white clientele or investment. This is true in spite of the fact that many white enterprises thrive on both Negro investment and patronage.

In the nature of things, it might seem fair to expect but, in view of the fact that the lesson of co-operation among Negroes cannot be effectively driven home, it remains a one-sided proposition for the reason that investment and patronage of Negro concerns have not become a part of the Negro's religion as is the case with other peoples.

Sympathy is the most natural, the most human thing in the world. It is general among all groups, but intensely specific within each group where common feelings, problems, interests and ambitions make it a ready basis for group action.

Among those peoples where it is cultivated through an understanding of group aims with tolerance of its weakness and faith in its ultimate triumph, it becomes readily a co-operative spirit through which its aims can be realized.

A spirit of co-operation grows out of habits of active sympathy and tolerance among people that have common ends, ideals and problems. It is the surest defense against economic injustice; it is a lawful and effective weapon against injustice of any kind and it is always a reasonable means of protection where there is no other basis on which it may be expected. When it becomes a fixed habit in the life of any people the realization of their reasonable ambition will naturally, eventually and peacefully follow. It is not enough to sympathize and well-wish a worthy Negro project; it is not enough to feel that it deserves success; it is not enough even, to boost it with words and commendation; but the actual habit of co-operative effort in thought, feeling and action to the point of sacrifice, if necessary, is the only thing that will assure the economic success and independence of the race.

Race Relations 1926

Alabama.

Improvement of

## A DANGEROUS PRACTICE BY YOUNG WHITE MEN

Race relations in the City of Birmingham, as a general proposition, are cordial and sympathetic. The financial and moral character of the city has had a steady growth because of this relation. Birmingham is a young, but large city, with the Negro forming a very important factor in its make-up and progress. We need to strengthen our relations from many viewpoints by considering a program for perpetual growth and happiness.

There is an element of young white men who continue to insult, burlesque and attack Negro men and women on the streets of Birmingham, especially on Sundays afternoon. This practice is more general on Third Avenue between Eighteenth and Twentieth Streets and on Twentieth Street between Second and Fourth Avenues. These white men are ugly in their assaults and have gone far enough in recent weeks to attack Negro men who find it necessary to use these streets and avenues to reach their points of destination, many times they are in company with ladies inspecting the show windows.

Just last Sunday two young men were attacked by a half-dozen or more of this element of whites and our information is that there would have been serious trouble but for the interference and sober appeals of a white woman, who witnessed the incident and counseled for the Negro men. This is the way serious and shameful race conflict begins.

Such a practice cannot continue without trouble. A less conservative Negro man who feels that he should be free and protected on the streets of Birmingham when he is attending to his own business will not submit to such assaults without protest and resentment.

Our relations here are too cordial to be destroyed by a thoughtless gang of youngsters who feel that they are privileged to abuse Negroes simply because they are Negroes.

The Negro is paying taxes on public recreation centers, such as parks and zoos, and as a citizen he should be privileged to exercise at these points of recreation. He is not, and to this he has submitted. But it is not reasonable to believe that he will submit to insults by white men, unprovoked, and in his lawful rights, without trouble.

A closer watch on the part of our officers would possibly save us of a disgrace. We cannot expect profit out of race troubles in Birmingham; all would lose if any respectable number were forced to the exchange of swords for protection.

# *Race Relations in South Africa*

*An address delivered in the Institute Chapel, Sunday evening, October 17. Dr. Loram is a member of the Native Affairs Commission of the Union of South Africa. Stenographically reported.*

Dr. Moton has talked to you, not about the man I am, but, about the man my mother wanted me to be. My job is serving as an advisor to the South African Government on native matters. Six months ago, when the Government gave me my holiday, I went up to General Assembly to see how the black man was faring there. And now, I have come over to this great country to see how the black man is faring here.

I am anxious, if I can, to get the colored people in America interested in the African peoples, and I find it a very hard job. I was over here about twelve or thirteen years ago and Mr. Jackson Davis, a friend of mine took me around to some of the institutions in Virginia. I remember speaking to the colored students about Africa; telling them how their forefathers were faring in Africa. I didn't get a smile, not a cheer, not a sign of approval. When I had finished, I asked if any of the pupils had any questions they would like to ask about Africa. And the only response I got was from a boy who asked: "Tell us about the crocodiles."

You know when I looked upon this great gathering here, I feel as if I were back in my own country. I find so many of my friends in front of me; so many beside me. You are—I know you are—the same people, although there is a big gulf between the African and you. You have the same joys, and when I watched that wonderful football game yesterday, the enthusiasm, the charming girls, the cheer leaders, I realized that it was the same thing that people among whom I work would have been doing in our country.

This afternoon on a trip in the country, I met an old woman in abject poverty, with seventeen children. In this, I see my own black people again. When I hear you sing, and observe your wit, I am reminded of them.

The people of a certain tribe in the interior had petitioned the government for more doctors, more hospitals, more schools and other such agencies for social betterment. And when these things were approved by the government it was my duty to inform the natives. I met them in Africa, 5,500,000 are colored, and less than 1,000,000 of these have become christianized. Yet those who have had opportunities of advancement, intellectually and socially, have proved themselves well able to fulfill the obligation which it imposes. And more and more they are looking for aid and guidance from the Negroes of America, who unquestionably occupy the highest place of any colored people in the world.

"The people among whom I work are desirous of having a share in politics, but I give as my considered view that they hold no revolutionary ideas. They are somewhat discouraged by the land situation and by the Color Bar Bill, which seeks to keep natives out of certain skilled occupations. They also are protesting certain proposals for removing some of their franchise privileges in the Cape Province. But they do not seek to overturn the existing government.

"The situation is being considered with notable moderation by the native leaders, who seem willing to co-operate in every way with the government. It is my belief that in time this spirit of co-operation will meet with a definite response.

The Young Men's Christian Association has been responsible for bringing the claim of the natives before the white inhabitants. Out of that has come an increasing inclination to give the situation the study it deserves. One of the brightest lights on the horizon is the system of joint councils, comprising both white and colored people, seeking better inter-racial relations.

"Our Y. M. C. A. work has been principally among students, who will be the leaders of the next generation. Where formerly we met suspicion and opposition, the doors are now open to us everywhere. More and more the whites are taking up a serious study of the inter-racial problem which confronts them. I have been asked repeatedly to speak before audiences in every white college in South Africa and in many public meetings.

"We can't turn back. The Africans have faith in the American Negro, and the Europeans are beginning to realize that we have a real contribution to make."

Through Mr. Yergan's influence, thirty Y. M. C. A.'s and one teachers' association have been set up, with a total membership of 4,000. Practically all of the outside support for his work has come from the colored people in this country.

Another thing I have noticed in this country is, that segregation of the two races exists and may not be wise. It is always wise when it is voluntary, but, it is never wise when compulsory. In our country we are trying the practice of compulsory segregation. In your country, as far as I am able to judge, segregation is against the law. The colored people seem to prefer gathering themselves in one part of the town or country, but, the law does not permit compulsory segregation as far as residence is concerned. What do you think about the wisdom of segregation? Remember, it is not always the white people who cut themselves off from the blacks. There are native groups in our country who cut themselves off from the whites. Is it wise to aim at that exclusive separation from the white race? In Belgium three weeks ago, the thing that terested me most was to fin

minister from this country, who said that his black group was sending missionaries to Russia, China and India. I believe the present black man in South Africa is heartily thanking God for the white man. There is more hope for the South African Negro who mingles with the white man, even under the circumstances, than for those millions in Central Africa who never have any contact with the white world.

One other thing I notice in America is the equality of economic opportunity, which you have. Here, I understand a man is permitted to practice any trade or profession for which he is fitted. This condition does not prevail in South Africa. Then recently, we have passed a Color Bar Act. This Color Bar Act, says that if the Minister of Mines and Industries so determines, all skilled occupations could be reserved for the white man. It is a dangerous thing, but I do not believe the Color Bar Act is going to last.

I have learned in this country that to tackle these problems, we must have educated leaders for advancement. I have read of Booker T. Washington, met Dr. Moton; met Dubois, and seen Kelly Miller. It is now that I realize what forces these people are. Different views, different attitudes, but forces all the same. Think of the men I have met on this trip.

Mr. Pierce of Hampton, does the same work Mr. Campbell does here. I could take them both, one under each arm, and clear off to Africa. They could do more in ten minutes to settle race problems there than all the talk I am giving you. Think of the men you have trained in this country. Men whom you can honor.

Max Yergan—you should know him—is such a man. If you don't know him, you should get to know him, he will be here soon. He is one of God's good man. This morning in his Bible class, Dr. Moton asked, "can race prejudice be overcome?" Yergan has done it, by common sense, real goodness, and by his wisdom. He is doing in our country what Booker Washington and Dr. Moton have done for you.

Dr. Aggrey is another man whom you should know. He is a wonderful black orator. I have seen him hold a group of people, twice as large as this, by his eloquence. He is now in the West Coast, trying to teach his own people to trust the white people.

I think of Tuskegee, Hampton and the Penn School as power houses. Make Tuskegee a center here to send out trained nurses, skilled men, teachers. Why does Nurse Williams do such wonderful work? The power of this institution is behind her. Mr. Work, in that record office. I don't believe you realize the great work he is doing. It is a job that is going to live long after you and I are dead. If I were president of a university he would be the first man I should give an honorary degree for that wonderful bibliography which he is compiling. Then see Mr. Calloway, going out on the wonderful extension work of his, with all Tuskegee behind him. Mr. Campbell and others, who radiate life and energy for this wonderful institution.

When I notice the wonderful sportmanship-like spirit you have, I am reminded of a great English poet who said:

"First to fight, to place the cause
above renown.
To love the game beyond the prize.
To honor while you strike him down,
The foe, who comes with shining
eyes."

I must get your spirit of service. Just think what it means to live in this place under the shadow of Booker T. Washington, to realize that the greatest thing is service.

As your cost increase and your standards rise, you may encounter a tendency to get away from this ideal of service. May I warn you against this? This is a thing which you cannot afford to do. You must ever keep before you the ideal of service, upon which this Institute was founded.

The greatest inspiration I will carry away with me to Africa, is the conversation I had with Dr. Moton at Hampton. I will treasure that conversation until I die. He said that after talking with me he knelt down and thanked God; I felt as if I had been blessed.

# DR. COLEMAN IS FREE OF CHARGES, WHITE COMMITTEE STATES

Rev. R. W. Coleman, pastor of the First African Baptist Church of Tuscaloosa, Ala., according to reports in the Tuscaloosa News, is exonerated of the charges that he proclaimed doctrines tending to create friction between the races. This announcement is made by a committee of white persons which has been investigating conditions in the pastor's church.

It will be remembered that several days ago Rev. Coleman underwent an attack that caused quite a bit of commotion among white and colored people of Tuscaloosa and because of this a committee of prominent white citizens, on request of white and colored citizens, made investigation of the affair. The committee was composed of the following persons: Dr. Joseph P. Boone, who acted chairman; J. D. Pickens, secretary; W. H. Nicol, Judge Henry B. Foster, A. P. Mize, B. M. Phifer, Robison Brown and Dr. S. B. Hamilton. The committee makes the following report:

"The following are the findings of the commission appointed as an advisory board on conditions now existing in the First African Baptist Church of Tuscaloosa, Ala. Request was made by the pastor, certain deacons and members of said church that said commission make investigation and offer recommendations.

"We find disturbing influences in this church now and investigation reveals the fact that this condition has existed for some time. There was confusion in the church before the present pastor took charge. Under the present administration the confusion has been caused largely by the differences of opinion as to the handling of the affairs of the church.

The general business methods now used by this church in regard to the finances are in accord with the demands of the best business institutions in the community and we recommend that such methods be continued.

"The program of church work in operation seems to be in accord with the plans and policies of the best churches of the Negro Baptist Conventions and we commend such plans and policies to the church.

"The pastor's moral character, as far as could be judged on this investigation, is good.

"The pastor's administration has progressed with convictions and evidences of success. The methods in his administration have met with the approval of a large constituency in the church. His administration has not been carried on tactfully at all times. His leadership has not been in accord with the views of a good number of the members of the church and these indivudals desire a change in pastoral leadership. We approve the action of the pastor in offering his resignation to the church.

"As to the pastor's attitude toward the white race, the evidence before us does not sustain the charge that he has proclaimed doctrines tending to create friction between the races."

Race Relations-1926

California

Improvement sc.

# TEACHING INTERNATIONAL GOODWILL

May 18 is World Goodwill Day. This day furnishes the occasion for the cultivation of the international mind in the school children of the world. The World Federation of Education Associations will sponsor a program of world goodwill on that day in the schools of more than fifty nations.

Dear of Zion

5-13-26

We quote here from the recommendations recently adopted by the Superintendent's Advisory Committee of the Los Angeles City Schools to illustrate the manner in which public school teachers are concerned in the problems of peace:

Charlotte N.C.

"That the Superintendent be asked to appoint a Standing Committee of Fifteen from the elementary and the secondary schools to plan and carry out activities that will increase international friendliness."

"That teachers be encouraged to travel in foreign lands with the purpose of agumenting their pupils' understanding of other peoples."

"That a committee should find out how the system of international school correspondence is organized; and, if satisfactory arrangements can be made, that our school children be encouraged to correspond with children in other lands.

"That each school appropriately observe the annual Good-will Day, May 18, which is far more important than many other days that have been suggested by various groups outside the schools."

"That the students be kept informed of all steps leading to universal peace; such as, the accomplishments of the League of Nations and of the World Court, the Locarno Pact, the Bok Peace Plan, and the Herman-Jordan Peace Plan.

"That courses in World Literature be established in senior high schools.

"That high school students be urged to organize Cosmopolitan Clubs."

The Church, too, is beginning to appreciate the significance for peace of World Goodwill Day. As previously announced, the Federal Council's Commission in International Justice and Goodwill is calling for the observance of International Goodwill Sunday on May 16. The response has been most gratifying. The Young People's Societies in many cities and college communities will come together in a joint meeting on that day for the discussion of international themes and for the promotion of international friendship.

# WHITE ATTORNEY ORGANIZES INTER-RACIAL CLUB

San Diego, Cal., Dec. 17.—Prominent representatives of the various racial groups who compose the cosmopolitan population of the city that boasts that "the springtime comes in he summer time, the summer time comes in the fall; the fall comes in the winter time and the winter time doesn't come at all," recently met at the invitation of Leland G. Stanford, a prominent white attorney and organized the Cosmopolitan club, an inter-racial club composed of all races of San Diegans.

Dr. Wm. Tarrow

12-20-26

The club, which meets in the reception room of the Y. M. C. A. every Sunday, has for its object the improvement of racial conditions in San Diego and Southern California. Members of all races are invited to join and there is no membership fee.

At the last Sunday meeting among the speakers were Mayor J. Bacon, D. V. Allen, president of the local branch of the N. A. A. C. P.; Rev. J. J. Nakmura, pastor of the Japanese Congregational Church of San Diego; and a debate on "The Problem of Oriental Exclusion," with Harold P. Milnos, of Oakland, Calif., teacher of public speaking, opposed to the measure; and Bertram L. Comparet, local attorney, supported it.

At the next meeting W. N. Galbreth will speak on "What the Negro has contributed to America." A special musical program will be given by colored talent

INFINITE GOOD IS BOUND TO SPRING

FROM INTERRACIAL COOPERATION PLAN

The Commission on Interracial Cooperation has pointed America the way of approach to the Negro question which, if followed, cannot fail to result in better understanding and a more real and sincere tolerance between the races.

Long since there has passed out of the minds of thoughtful Southerners that feeling of timidity and that false modesty which at first caused the South to look on the Commission on Interracial Cooperation as an organization treading on dangerous ground; as a body of altrusts seeking to perform the impossible; as a group of short-haired women and long-haired men with impractical theories that would stir up unrest rather than prevent it, and lead to no end of fruitless discussion.

But if we turn to the records and read what that eminent and really great Negro, Dr. Booker T. Washington, pledged to his Southern neighbors during his lifetime, whatever suspicions may have been held that the interracial movement is a dangerous thing are dissipated. Dr. Washington said in part, addressing white Southerners:

As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers yet one as the hand in all things essential to mutual progress.

It is to the credit of the commission that it has published similar excerpts from the utterances of great-hearted, rational, calm-minded thinkers, both Whites and Negroes, ranging themselves on the side of tolerance, openmindedness, compassion, justice and mercy and understanding.

Among these is a fine declaration by Henry W. Grady, that matchless Georgian who was ever ready to demand fair-play for the lowly and the oppressed. Years ago, before Booker T. Washington had established the Tuskegee school, but as if in answer to the prayer he would one day utter, Henry W. Grady wrote this for The Atlanta Constitution:

> Let us give the Negro his uttermost rights, and measure out justice to him in that fulness the strong should always give the weak. Let us educate him that he may be a better, a broader and more enlightened man. . . .
> And let us remember this--that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure... But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure--and out of it shall come healing and peace.

state and in 800 counties. In many communities their efforts have been notably successful.

Assistance has been rendered in hundreds of educational enterprises for negroes, including millions of dollars; health campaigns have been prompted in every state, hospitals and tuberculosis camps established, clinics opened to colored children, public nurses employed; lynchings have been prevented, and in a few cases members of lynching mobs have been prosecuted and sent to the penitentiary; legal aid has been extended to negroes in scores of cases in which they were intimated, persecuted or exploited; sewers, street paving, water, lights, libraries, rest rooms and other civic advantages have been secured for negro communities; parks, play-grounds, pools and other provisions for recreation have been established; negro welfare agencies have been included in community chests; day nurseries and social centers have been conducted; colored probation officers secured —— these are among a multitude of actual results achieved.

These gestures of concern for the Negro and in the direction of making life a bit more habitable, a trifle more tolerable in the land of his adoption, are bound to be of infinite value in harmonizing racial relations in the South.

Birmingham Alabama News, June 8, 1926.

Race Relations - 1926

Improvement of.

General.

# Southern Opinion and Race Relations

Compiled by R. B. ELEAZER

For the Commission on Interracial Co-operation.

GENERAL JOHN B. GORDON:

When asked how the Negroes had behaved after the war, General Gordon replied: "They have behaved so well that the remark is not uncommon in Georgia that no other race on earth relieved from servitude under such circumstances as they were would have behaved so well."

HENRY W. GRADY:

"Let us give the Negro his uttermost rights, and measure out justice to him in that fullness the strong should always give to the weak. Let us educate him that he may be a better, a broader and more enlightened man. . . . And let us remember this—that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure. . . . But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace."

BISHOP CHARLES B. GALLOWAY:

"The race problem is no question for small politicians, but for broadminded, patriotic statesmen. All our dealings with these people should be in the spirit and according to the ethics of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to His hands, Who knows the end from the beginning. And we must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficient Providence."

GOVERNOR CHARLES B. AYCOCK OF NORTH CAROLINA:

"The white man in the South can never attain to his fullest growth until he does absolute justice to the Negro race. If we fail to administer equal and exact justice, we shall in the fullness of time lose power ourselves, for we must know that the God, who is love, trusts no people with authority for the purpose of enabling them to do injustice to the weak."

GOVERNOR HENRY L. WHITFIELD OF MISSISSIPPI:

"We must see to it that at all times the less favored black man shall get a square deal in business relations and in the courts. . . . Wise leaders among Negroes must be encouraged in their splendid efforts to aid their own people, points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in this state must see to it that the laws protecting Negroes in their lives and property are religiously enforced . . . and that there be the fullest co-operation between the white man and the black to the end that peace and prosperity come to white and black alike."

GOVERNOR M. R. PATTERSON, OF TENNESSEE:

"We have a vast resource of potential wealth at home which we have too long overlooked. It is the Negro. . . . Good housing, fair treatment, and encouragement for the Negro are the best and safest investments we can make for the future."

SENATOR JOHN SHARP WILLIAMS, OF MISSISSIPPI:

"I am in favor of giving the Negro absolute equality before the law for the protection of his property, his life, his limbs. He should have every right that the law gives and there should be no curtailment of that right."

GOVERNOR A. W. McLEAN, OF NORTH CAROLINA:

"There is no longer a real race problem in the South. It exists only in the minds of those, white and colored, who are seeking selfish advancement, who are trying to intimidate others, and have no better weapon than the cowardly appeal to racial prejudice and racial antipathy. In North Carolina and other parts of the South, we white folk are coming to a proper appraisal of the Negro's part in our growth. We are acknowledging his worth as a citizen, his spirit of co-operation, and his vital contribution to our industrial progress."

ASSOCIATE JUSTICE J. G. McGOWEN, OF THE MISSISSIPPI SUPREME CT.:

"I am unalterably opposed to lynching and mob violence. It was a mob that killed Jesus of Nazareth. It was a mob that stoned Stephen to death. It was a mob that beat up the Apostle Paul. Many another innocent man has lost his life at the hands of a savage, lawless mob."

GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH:

"There must be real sympathetic co-operation between the leaders of the two races . . . frank interchange of opinions . . . earnest effort to understand . . . prompt and positive condemnation of all acts of injustice . . . the development of plans for larger sympathy and closer co-operation."

COLLEGE OF BISHOPS, METHODIST EPISCOPAL CHURCH, SOUTH.

"We urge our people everywhere to do all they can for the uplifting of the Negroes into preparation for safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victim."

SOUTHERN BAPTIST CONVENTION:

"In the broad matters of better education and more complete Christianization of the Negro, of better housing conditions, of better economic and industrial opportunity, of a more evenhanded justice in the courts for the race, and of a better understanding between the two races and a more sympathetic attitude of each toward the other there is urgent need and an open door."

SUWANEE PROVINCIAL SYNOD OF THE EPISCOPAL CHURCH:

"It is of supreme importance for the peace and prosperity of our country that friendly relations between the white and Negro races should be maintained and that every agency which has in view the promotion of such friendly relations, and especially of securing justice and fair dealing to the weaker race, should be encouraged."

BISHIP F. F. REESE, SAVANNAH, GEORGIA:

"The Negro is entitled to the opportunity to make, under God, the best of himself of which he is capable, and no prejudice, contempt, or injustice on the part of the white man should hinder or handicap him. He should have every opportunity and every assistance from his stronger brother to work out his salvation individually and racially."

BISHOP W. A. CANDLER, ATLANTA, GEORGIA:

"Lynching is a most inexcusable and repulsive form of violence that cannot be condemned too strongly. When a human being is lynched the law is lynched and civilized government is set at naught."

UNIVERSITY RACE COMMISSION:

"The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the schools."

W. D. WEATHERFORD, PRESIDENT SOUTHERN Y. M. C. A. COLLEGE, NASHVILLE, TENN.:

"'All the world needs all the rest of the world.' Working together for the good of all each race may have its individual life and yet live in peace and harmony—yes, in helpfulness to the other races which live by its side. It behooves every true lover of his Lord to strive to know better all its peoples and to help each and all in the stuggle upward, envying no man his success, hating none, blessing and blessed by all."

DR. J. H. DILLARD, CHARLOTTESVILLE, VIRGINIA:

"Never in the history of the world has any race in the same length of time made such progress in physical, intellectual, and moral improvement as the colored race has done in the last 60 years."

JOHN STEWART BRYAN, PRESIDENT AND PUBLISHER, "NEWS-LEADER," RICHMOND, VA.:

"Education, sympathy, wise counsel and friendly help will man and can play a man's part."

DR. EDWIN MIMS, VANDERBILT UNIVERSITY, NASHVILLE:

"Whatever else may be done to bring about a better relationship between the races and whatever constructive measures or plans may be considered, it is a fundamental necessity that violence or lawlessness of any kind should be prevented. This is not simply a question that involves the Negro race, but the entire structure of human society and civilization."

EXTRACT FROM STATEMENT SIGNED BY ONE HUNDRED EDITORS OF SOUTHERN DAILY NEWSPAPERS:

"In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

VICTOR H. HANSON, PUBLISHER "BIRMINGHAM NEWS," BIRMINGHAM, ALABAMA:

"There is no question in my mind that the white people of the South must go at this Negro problem energetically, sympathetically and conscientiously."

CLARK HOWELL, EDITOR ATLANTA CONSTITUTION."

"It is up to us to teach the Negro to be a better citizen and to support those who are engaged in this laudable work. By rendering such service we not only help the Negro, but we help ourselves."

WHITE WOMEN'S COMMITTEE ON RACE RELATIONS, ALABAMA:

"We protest against mob violence by any race for any crime; against the claim that lynching is necessary for the protection of white womanhood; against a double standard of morals, which tends toward amalgamation of the races and threatens racial integrity."

Resolutions to the same effect have been adopted by the white women of Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia.

GEORGIA FEDERATION OF WOMEN'S CLUBS, AND FLORIDA FEDERATION OF WOMEN'S CLUB:

"Friendly relations between the white and Negro races should be maintained and every agency which has in view the promotion of such friendly relations, and especially of securing justice and fair dealing to the weaker race should be encouraged."

THE LATE MRS. JOHN D. HAMMOND, OF GEORGIA:

"My only fear for white supremacy is that we should prove unworthy of it. If we fail there, we shall pass. Supremacy is for service. It is suicide to thrust other races back from the good which we hold in trust for humanity."

DR. BOOKER T. WASHINGTON:

"As we have proved our loyalty to you in the past, in nursing your children, watching by the sick bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defence of yours, interlacing our industrial, commercial, civil and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

MRS. MARY McLEOD BETHUNE, DAYTONA, FLA.

"The Negro asks simply for a fair chance to develop, unfold, possess and live as other American citizens. He seeks no special consideration; only to be dealt with as a man. He does not wish to become a white man or a yellow man; he is entirely content to be himself; but he does desire the opportunity to become the best of which he is capable."

DR. J. L. KESLER, SOUTHERN COLLEGE, NASHVILLE:

"The race problem is a human problem. Until we think of all citizens as human beings, with human rights, human interests, and human possibilities; until we insist on equality of opportunity, equality before the law, equal sanitary provisions, equal protection of persons and property. . . . until we become conscious of a common brotherhood and cease to exploit the weak, we are not even in sight of our goal."

# D. C. Sociological Congress On Racial Harmony, Big Success

## Prof. J. Lawson Elected To Head Outstanding Leaders Of The Country Who Deal With The Vital Race Issues Of The Day

WASHINGTON, D. C., Sept. 29—The National Sociological Congress on Racial Harmony, which has just closed a four days session here in which leading Negroes from every section of the country participated, was pronounced a real success.

### Subjects Handled

Among the subjects spoken on and discussed at the meeting were: Racial Unity Like-Mindedness, Basic Principal for Racial Adjustment, What the Government Is Doing for Harmony Between the Races, Our Present Day Trend of Education, Education As a Factor In Racial Harmony, Educating For Service, Loyalty to the Flag.

### Officers Elected

The officers elected were: Prof. Jesse Lawson was unanimously elected president. Prof. Kelly Miller of Howard University; Prof. R. T. Pollard of Selma University, Selma, Ala., and Prof. Thomas I. Brown of Morgan College, Baltimore, Md., were elected vice presidents; Sylvester S. McLaurin was elected secretary, and Dr. Kate T. Roberts was elected treasurer. An executive committee of one person from each state was appointed and a committee on address to the American people, having on it a representative from each state having representatives present, was appointed.

Dr. Charles Marshall was made national organizer for the National Sociological Society.

### Among Those Present

Those whose names were conspicuous at the meeting were Prof. T. H. Ward, Rev. Wm. Wallace McCray, Rev. Geo. A. Parker, Detroit; Robert Rhone, Cheyene, Wyo.; Edwin Mallory, Tenn.; Dennis W. Noble, Thos. Brown, Md., Ontaria Lewis, Mich.; Prof. Thos. Brown, Morgan College; Dr. Chas. A. Marshall, Del.; M. L. Morrison, Tenn.; C. B. Jones, N. J.; R. T. Pollard, Ala.; Hosia W. Price, Rev. Geo. A. Parker, Gov. Pinchot, Gov. Al Smith, Miss Bertha M. White, Jacksonville, Fla.; Jesse Lawson, Rev. J. H. Randall, Prof. Thomas I. Brown, Dr. R. Pollard, Ala.; Rev. E. Walker, Detroit; Mrs. N. Brooks, Harpers Ferry, N. C.; Carl F. Phillips, Prof. D. W. Noble, Prof. L. James, Md.; Prof. David Houston, M. L. Morrison, Tenn.; Miss N. May Brook, Col. West A. Hamilton, Prof L. P. Hill, Pa., Rev. E. B. Smith.

# SOUTHERN COLLEGE STUDENTS STUDYING THE RACE PROBLEM

Chicago, Oct. 9—(A. N. P.)—Realizing the need of a better understanding between the Negro and white races, and believing that a lack of understanding is responsible for much of the prejudice and fiction that exist between the races, Colored and white students in the South are now entering into the study of inter-racial problems with much enthusiasm and zeal.

The movement had its genesis in the Student Volunteer Convention at Indianapolis in 1923 and has now spread through the states of Tennessee, Virginia, Alabama, Georgia and Louisiana. The working plan encouches inter-racial meetings among the students, at which problems are discussed with frankness and candor.

To promote a better understanding between the two groups, and to effect a changed attitude toward the Negro, on the part of the whites, much time last year was devoted to the study of the history of the Negro in America and of his contributions to the development of this country.

That this method was effective is evidenced by the following testimonial of a white co-ed in a Tennessee institution.

"Until last August (1925) my only contacts with Negroes had been those one makes in a small town the ignorant, illiterate, happy-lucky 'darkies' . . and my attitude was formed accordingly. To be fair, I must say that there was in my town a class of white people on the same level with the Negroes and toward whom I felt much the same. The difference was this: While I did not dream of judging all white people by this same unfortunate class, I did tend to so limit my judgment of Negro people. The actual change has come about this year largely through friendships formed in our Commission, through the fellowship experienced at the Tennessee Christian Student Conference at Chattanooga, and through the discoveries made in reading things written by Negroes. To be able to claim friendship with a colored girl has introduced the personal element into all my thinking on matters of race. And this has meant that where once was indifference is now an eagerness to know where once was condescending kindliness is now sympathetic understanding, and where once was a sense of superiority is now a feeling of kinship.

The program this year is of a wider scope, taking in the citizenry, so that all classes of both races can come together and get a real understanding of each other.

Another inovation this year will be to tackle the press, with the idea of dispelling prejudice and prging the columns of dailies and weeklies of indications of unfairness. Editors of white and Colored papers will be asked to "play-up" inter-racial cooperation instead of clashes, to emphasize the accomplishments of the Negro rather than his short-comings

According to the reports of the leaders of the movement, the "Race Problem" is now viewed in a new light, as a human problem and one that can be solved by understanding.

Race Relations-1926

General.

Improvement of.

# Southern Women and South's Race Problem

By ROBERT B. ELEAZER

In the South's entire history there has probably been no sciological development more unique and important than the recent movement for interracial co-opration, which took organic form in Atlanta in 1919, through the creation of the Commission on Interracial Co-operation.

The purpose of this organization and its affilated state and local committees is to bring about better understanding, justice and fair dealing between the white and colored races. The Commission believes that the white race, as the more fortunate group and the one responsible for the Negro's presence in America, is under obligation to be both just and genrous toward the latter. It believes further that the welfare and even the racial integrity of the two groups can be effectiively preserved, in no other way.

The results of this policy, as worked out by hundreds of interracial committees, have attracted nationwide and even international attention. Though the Commission has made no effort to organize outside the South, similar committees have recently been set up in many northern states and cities where there are considerable Negro populations. The plan is even being put into effect in South Africa.

In this movement Southern women have been a most important factor. At the call of the Commission on Interracial Cooperation, a hundred women, leaders in their respective circles, met in Memphis in October 1920 for the purpose of considering the situation. Four representative Negro women were invited to interpret to the meeting the viewpoint and the needs of colored women and children.

A profound impression was made upon the group and out of the meeting came a remarkable statement, expresaing "a deep sense of responsibility to the womanhood and childhood of the Negro race and a great desire for a Christian settlement of the problems that overshadow the homes of both races." The statement recommended the conservation of the life and health of Negro children through day nurseries, kindergartens, clinics and playgrounds; the study of Negro housing and sanitary conditions with a view to their improvment; equitable provision of educationai opportunities; improved conditions of travel; justice in the courts; and, with especial emphasis, the suppression of lynching. A Continuation Committee of seven was crated, representing respectively the Methodist, Baptist, Presbyterian, Epicopal and Disciples Churches, the Y. W. C. A., and the Women' Clubs. The Memphis meeting having pledged its cooperation to the Interracial Commission, the members of the Continuation Committee were elcted to membership in the Commission, which in turn set up a dpartment of women's work, headed by Mrs. Luke G. Johnson of Atlanta. The work of organizing the women of the South then began in earnest. Strong state committees of women, all in position of influnce and leadership, have been set up in eleven states, in nine of which they are doing good work. Each of these committess has formulated and given to the public a vigorous pronouncement in behalf of interracial justice and good will, and in unmeasured condemnation of lynching. Coming from hundreds of the most representative and respected women, these statements have done much to create a new public conscience relative to this question.

The cooperation of the great denomination bodies of women has been sought and plans have been worked out in a numbr of them for the creation of committees race relations in all the local societies. The method of these committees is first to find out the conditions and needs of Negro women and children through studies of their homes, schools, sanitation and health, and then to lay out plans for such improvement as may be needed.

The work of the Atlanta Woman's Committee may be cited as typical. This committee, made up of thirty women of the highest standing, set out on a study of the Negro homes of Atlanta. The conditions which they found in certain sections were heartbreaking—tumbledown tenements, congested houses, unpaved, dark streets, and lack of the commonest facilities for sanitation and decent living. In one crowded section they found three small children, one of them a baby, locked out of the house by the mother, who turned them into the street every morning when she went away to work, fearing to leave them inside lest they be burned to death. The need of a day nursery was evident and imperative. The committee purchased a building and established one. The sanitary laws of the city were examined, to see what could be done toward the permanent improvement of housing conditions. Concrete results in this field are not easily or quickly acheived, but the facts have been found out, a conscience has been created, and the amlioration of conditions is only a matter of time.

All the colored schools were visited and in many cases deplorable overcrowding was found. These conditions were immediately taken up with the school authorities. Repeated visits were made to Washington Park, a Negro recreational center, and the needs of additional equipment and proper sanitation and oversight were brought to the attention of the Park Commission. Just now the committee is seeking the appointment of Negro probation officers and the improvemnt of the county detention home for delinquent Negro boys. Similar work is being done in a great many communities.

Three women are now on the staff of the Commission. Mrs. Maud Henderson, Director of Woman's Work, Mrs. C. P. McGowan of Charleston, Chairman and Director of the Interracial program in South Carolina, and Mrs. Jessie Daniel Ames, of Georgetown, Texas, Director for that State.

It is increasingly evident that in the interracial situation existing here, the people of the South have not so much a problem as a grave responsibility. The problem will diminish and disappear in proportion as the obligation is seriously assumed and faithfully discharged. The thousands of public-spirited, high-minded women who are assuming that responsibility and assisting in working out the problem in the direction of mutual confidence and helpful cooperation, are doing a public service for which generations to come will call them blessed.

By Robert B. Eleazer

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# Some Popular Fallacies About Race Relations

By R. B. Eleazer, Educational Director Commission on Interracial Relations.

Yes, like the measles, everybody has to have them, even the best of us. There the analogy ends, however; for most folks get over measles pretty promptly. Nobody wants to go around speckled forever with a rash or with bumps. And one would think that nobody would want to go through life with his mind dimpy with misinformation and blemished with bad feeling concerning his fellow men. Yet lots of people do just that.

For example, a college student gravely informed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black. (Read Genesis 9 and see for yourself). The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth," you know. Then those of us who settled in the North faded out, while those farther South grew darker.

2. "Oh yes," some one says, "the Negro is all right in his place." An obvious truth that often hides a fallacy; for generally it means that the man who uses it has already assumed to fix the Negro's place as one of inherent inferiority and servitude. But has one human being the right thus to rate another and to deny him the chance to improve his status? Am I God, that I should set limits to the possibilities of any of God's children? Yet that is the philosophy of some today who would keep the Negro ignorant in order to keep him subservient and content. It is the philosophy of a past age and of paganism. The highest welfare of all, not the selfish convenience of a few, is the only standard that meets the test of twentieth century intelligence and Christianity.

3. "But no genuine Negro ever showed real intelligence or ability." Do you think not? What about George Carver, the South's foremost agricultural chemist and Fellow of the London Royal Society of Arts? What about Phyllis Wheatley, African-born slave who wrote such good poetry that she was complimented by President Washington and entertained by the royalty of England? What of Robert R. Moton, head of Tuskegee Institute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings perfectly in four languages and has been honored by the crowned heads of Europe? What of Mary McLeod Bethune, who built up a great school for girls at Daytona, Florida, with a plant worth $500,000? What about hundreds more who have achieved notably in spit of great handicaps? Better inquire before you retail that particular fallacy again.

4. "The Negro has had no worthy part in American history," some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro, distinguished himself in the same battle; that 3000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro troops at the Battle of New Orleans and credited one of them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish American War at Guasimas, El Caney and San Juan Hill; that two Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery in that war, and that sixty Negro officers received decorations? Look up the record. You'll find it interesting.

5. "But Negroes want to break down the social line between the races." Who told you so? The finest types of Negro leaders deny it emphatically. They say frankly that they prefer the society of their own people. Perfectly natural, too. Besides, experience does not justify any such charge. Negroes want justice, not social relations. Education, protection, decent living conditions, a chance to develop their best—these are the things they ask. And these requests the white man must grant, if he proposes to be even reasonably fair.

6. Finally, the most fundamental fallacy of all—the universal "superiority complex." Every racial group has it. Each thinks itself better than the rest, and consequently entitled to exploit the others, if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans, and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of the world—"God's last and best." Meantime Chinese and Koreans and East Indians look down on us in turn, as vulgar, excitable, noisy newcomers, superficial thinkers and crass materialists. Nor do Europeans think much better of us, if the truth were told.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race —or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often becomes the dominant race of the next, and vice versa. It behooves us all to be humble; to remember that we are all human beings, owing to each other respect and good will. And the more advantaged any of us happen to be, the greater is our obligation to serve the others.

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General

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## *INTERRACIAL COOPERATION REMEDY FOR PREJUDICE*

(From address by Bishop Thirkield before the Pastor's Association of Chattanooga, Tenn.)

One of our first problems is the conquest of race prejudice. In this is involved not merely religious progress, but true civilization. You can never reach and Christianize people whom you patronize or despise as inherently and forever inferior because of birth or color or nationality. Red, yellow, black or brown skins are the gifts of God as well as white skins. Human hearts beat behind them all and suffer and struggle and bleed and aspire.

Our Anglo-Saxon civilization is gathering up in its sweep and current men of all races. Only a spirit of broad sympathy and generous co-operation will redeem these peoples out of the narrowness of race feuds and hatreds and rivalries into a civilization that is genuinely tolerant co-operative, Christian.

Objection to this spirit of co-operation roots back into the really groundless fear of what is called social equality. Such a fetish has this become, especially as related to one race, that it has led to neglect and indifference that are startling. As the late Gov. Northen, of Georgia, has said: "I have heard many sermons preached on missions to negroes in Africa, but I never heard a sermon on missions to Africans in the south."

Such a fear is groundless, because there is no such thing as social equality. There is social privilege and civil right, but no such thing as social right. Every man is lord of his own castle and his personality is sacred against invasion. Gov. Northen has pierced to the center of this whole business in the following words: "Social equality is a delusion set up by the demagogue in civic contentions to meet his ambition for place and personal power and paraded as a device of the devil for the strengthening of the influences against the Kingdom of God." What men want is not equality, but sympathy, civic justice and human rights.

Preachers are the leaders of moral forces in all races. Let there be an organization, as broad as humanity and as catholic as Christ, in every town and city, to membership to which representatives of all churches and all religious and reform movements of every religion and race shall be eligible. And here let us note the startling fact that there has been a large spirit of co-operation between scientists and physicians of various races, in work for human welfare, than there has been between ministers of various faiths and races for the moral and social betterment of all peoples. That is, science has done what religion has failed to do.

At stated meetings of this body let all matters that relate to social well-being, temperance, law enforcement and moral, civic progress be freely considered. The outcome will be mutual sympathy, religious tolerance and a broader spirit of co-operation. In the hour of calamity or of social conflict this federated body will furnish a center for common leadership and united action.

## Interracial Report Sent on Request

### Commission Desires Every Interested Person to Have a Copy.

Atlanta, Ga., Feb. 5.—A copy of "Progress in Race Relations," the annual report of the Interracial Movement in the South, will be sent on request to any person interested, according to an announcement from the headquarters of the Commission on Interracial Cooperation, 409 Palmer Bldg., this city. The Commission, says the announcement, is not only willing but anxious that every person desirous of knowing more about the movement shall have the report, and invites all such to write for it, together with additional pamphlets on the subject.

The report, a 16 page, booklet, contains a brief but comprehensive survey of interracial activities and achievements, the names and addresses of the members of the Commission, estimates of its work by President Coolidge and Secretary Hoover, and also an excellent photograph of the late Mrs. Booker T. Washington, who till her death was a valued member of the organization.

# RACIAL RELATIONS VASTLY IMPROVED

### Scientific Study of Race Segregation Being Made by Commission

JAN 18 1926

Atlanta, Jan. 18. (AP)—Scientific study of racial segregation in more than 30 centers of negro poulation in the United States is under way, the Commisioner on Inter-racial Cooperation reports in his survey for the period 1924-25.

This study, which will consume more than a year, is being carried on jointly by the commission and the Institute of Social and Religious Research.

The commission indicates general improvement of racial relations and reports that appreciable progress has been made in its work during the past year. In speaking of lynchings, the report says:

"Apparently this crime is being gradually pushed off the map. More than half of the Southern states now seem practically clear of it, and it is declining rapidly in most of the others."

In pursuance of its anti-lynching endeavors the commission is now preparing a medal which will be awarded to sheriffs who save prisoners from mob violence.

Only one Southern state—Florida—has no woman's committee says the report. In all other states in the South the department of woman's work continues to funcion as one of them ost important phases of the movement against mob violence. The women's organizations also concern themselves with the welfare of negro women and children.

An effort will be made to introduce more widely in Southern colleges the teaching of socail science as it affects the racial question. Courses in race relations are already being given in sixty Southern colleges, according to the report.

Inquiries and personal visits continue to come from the North and East, says the report, in which sections the migration of hte negro has developed racial problems similar to those existing in the South. Scores of visitors have come from foreign countries, principally England and Africa, desirous of information about the working of the commission's plan.

Negro education in the South during the period covered by the survey has shown a distinct improvement, continues the report, which attributes this betterment of teaching facilities to the cooperation given by state and community organizations in sympathy with the commission's work. Health and housing conditions likewise have reached a higher standard, with the establishment of dental and medical negro clinics, under both white and colored supervision and the general observance of "health weeks" by negroes.

Nurseries and playgrounds have been established in a number of Southern states, one of the most elaborate being that erected at Louisville, Ky., which has a playground and swimming pool for negroes.

In other Southern states paving, sewerage, library and recreational facilities show general improvement. ence and cooperation in the solution of mutual problems.

Entitled "Progress in Race Relations," the report is a sixteen-page pamphlet, packed with stories of concrete achievements. The provision of better Negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, the care of delinquents, improved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency. Assistance has been rendered in at least a hundred school building enterprises involving from $1,000 to $150,000 each. Nine playgrounds and two public parks have been provided and street improvements have been made in eighteen cities. Interracial committees have assisted in the prevention of threatened lynchings in a number of instances, other tense

situations have been cleared up, and legal aid has been rendered in many cases of injustice. In the effort to mobilize public sentiment against lynching, the Commission has distributed thirty thousand pamphlets, has communicated two or more times with every sheriff in the South, and has assisted in a popular campaign in Mississippi against this practice.

The subject of race relations is being brought to the attention of students in southern colleges through 60 curriculum courses and many volunteer discssion groups, committees of women are active in all the states, and information has been given to the general public as widely as possible through the daily and religious press.

After recounting some of the difficulties confronted, the report concludes, "It is evident, even to a casual observer, that **great advances are being made. Certainly there is no ground for discouragement, but on the contrary the continued urge of great need and limitless opportunity.**"

# Race Situation In South Shows Improvement

**Interracial Commission In Annual Report Survey. Extensive Program.**

**PUBLIC EDUCATION A MAJOR OBJECTIVE**

**Health, Civic Advantages, Legal Aid, Elimination of Conflict Engage Efforts of Good Will Groups.**

Atlanta, Ga., Jan. 25.—That the South, through its interracial movement is making an important contribution toward the problems of racial adjustment around the world, is indicated by the report just issued by the Commission on Interracial Cooperation, with headquarters in this city. Not only are interracial conditions being rapidly improved throughout the south along line of better understanding, elimination of conflict educational provisions, public utilities, justice in the courts, and the like, but, according to the report the movement is being studied abroad with great interest because of its possible application to similar situations in Africa, India, and elsewhere. A parallel movement, under government auspices, has already resulted in South Africa.

PENSACOLA, FLA.,
JAN 1 - 1926

## Think Solution Of Race Problem Found

ATLANTA, Ga., Jan. 21.—(A.P.)—Inter-racial cooperation as organized and worked out by the south offers the solution of the race problem throughout the world in the opinion of Sherwood Eddy of New York City. Mr. Eddy is a leading layman of the United States and has served in foreign fields as a missionary of the evangeletical churches of this country.

He expressed this opinion here this afternoon in addressing a mass meeting of church members at the closing exercises of religious emphasis week. Mr. Eddy said the race problem would be solved in applying the gospel of Jesus to the whole of life. He commended the inter-racial commission which was started in Atlanta under the leadership of the late John J. Egan. The plan has been extended throughout the country and more than a thousand committees of both races are working in cooperation in as many cities and communities.

PITTSBURG, PA. TELEGRAPH
JANUARY 18, 1926

## For Better Race Relations.

**THE Commission on Inter-Racial Co-Operation, whose work received the indorsement of President Coolidge in a recent public address, has issued its annual report, which records numerous activities tending to better relations between white and Negro citizens in our southern states. While it is impossible even to summarize all that has been accomplished during the past year, it may be said that provision for better Negro schools has been a major achievement. Questions of improved housing, hospital accommodations, playground facilities, justice in the courts, care of delinquents, conditions of travel and other matters bearing on the welfare of Negroes have also been given practical consideration.**

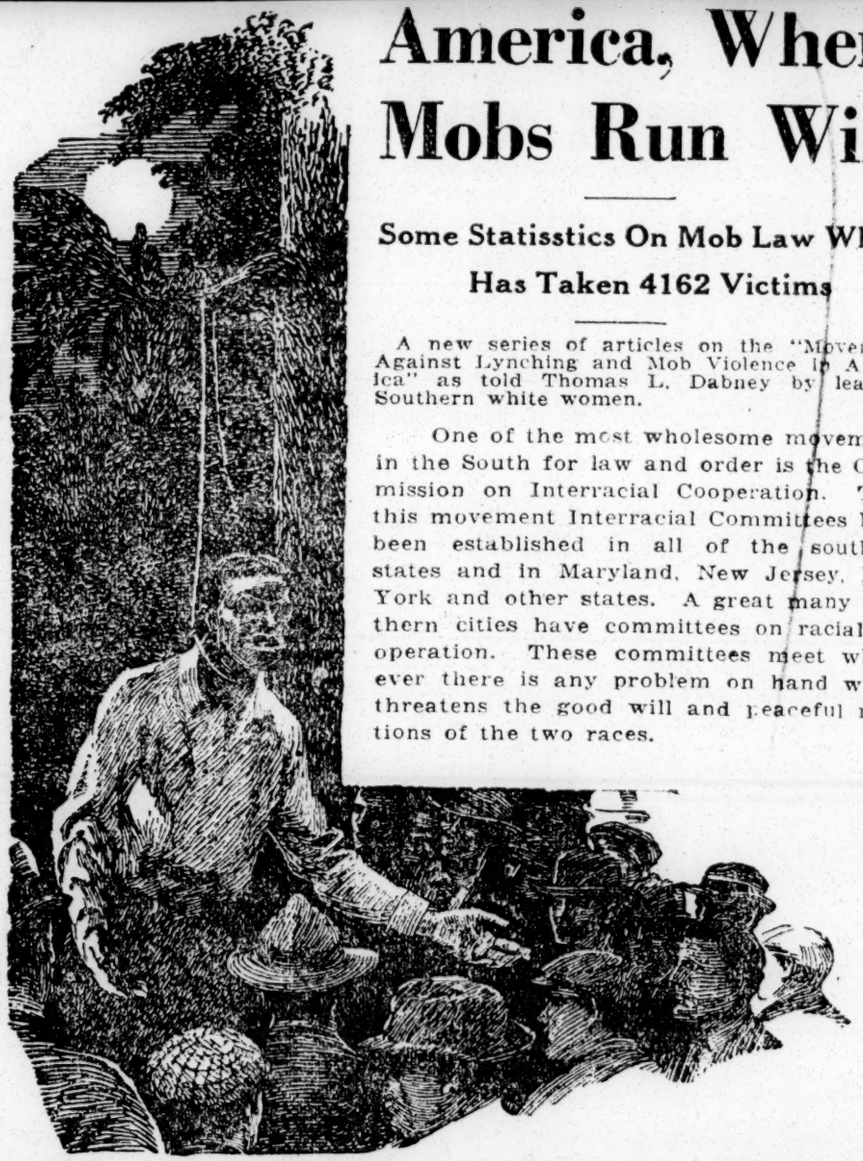
**An achievement that cannot be set forth in statistics is the cultivation of a better understanding between the races. Not "superficial improvement of conditions, but the development of right racial attitudes" is declared to be the chief objective of this organization, which now has branches in Virginia, South Carolina, Georgia, Alabama, Louisiana, Texas, Kentucky, Tennessee and Mississippi. It has been charged that the interest manifested in this movement by many white citizens of the South has been due to commercial motives, since the Negro is an indispensable industrial factor. At any rate, substantial results for the welfare of the Negro are being achieved and here is cause for encouragement.**

# America, Where Mobs Run Wild

## Some Statisstics On Mob Law Which Has Taken 4162 Victims

A new series of articles on the "Movement Against Lynching and Mob Violence in America" as told Thomas L. Dabney by leading Southern white women.

One of the most wholesome movements in the South for law and order is the Commission on Interracial Cooperation. Thru this movement Interracial Committees have been established in all of the southern states and in Maryland, New Jersey, New York and other states. A great many southern cities have committees on racial cooperation. These committees meet whenever there is any problem on hand which threatens the good will and peaceful relations of the two races.



The Commission on Interracial Cooperation has its headquarters at 409 Palmer building, Atlanta Georgia. The chairman of the Commission, Mr. M. Ashby Jones is an ardent supporter of interracial cooperation. Mr. Will W. Alexander, the director of the work has been for a number of years one of the apostles of good will between the races. Mrs. Maud Henderson has charge of the Woman's work. The research secretary is Mr. T. J. Woofter, Jr., and the general field secretary is Mr. David D. Jones.

Mr. R. B. Eleazer, the educational director of the Commission is in the front rank of the few southern whites who are conscientiously devoting their time for the social betterment and uplift of the colored people. His recent resume of Negro progress is a good piece of work and it shows his singularly sympathetic and intelligent attitude toward the Negro problem.

One of the most promising aspects of the movement for interracial cooperation and good will is the establishment of classes in race relations in southern white colleges. For several years Dr. W. D. Weatherford directed voluntary classes in Colleges for the study of the race problem. About 1920 "two annual conferences of college professors began to be held, one East and one West of the Mississippi" to consider plans for acquainting students with the race problem.

By 1922 some fifty southern colleges had courses in race relations. Many colleges were visited by prominent Negroes who spoke on the race problem. In 1923 thehre were at least sixty classes in race relation in southern colleges. These classes were a part of the regular work of the colleges. Besides these there were voluntary classes and discussion groups in many schools. Such prominent southerners as Dr. W. D. Weatherford, Dr. George Carver, Dr. J. T. Hodges President John M. Gandy, Dr. James Bond, Dr. Will W. Alexander, Mr. Robert Eleazer, Mrs. Maud Henderson and others have spoken to various college groups thruout the South carrying the gospel of good will understanding and racial cooperation to the future young leaders of the South.

In several cities, colored and white professors have exchanged classes with excellent results. Last winter, Prof. G. B. Hancock, who conducts a class in race relations at Virginia Union University, lectured to a white group of students at the University of Richmond. The instructor of this class returned the visit.

Race Relations - 1926

General

Improvement ox.

# One Angle of the Race Question.

The *Advocate* recently carried an editorial on the race question that brought several words of commendation we appreciate. Dr. Blackwell made a visit to the office to speak a kind word for the sentiment it contained. The *Christian Index*, the official paper of the Colored M. E. Church, carried the editorial note which we quote below. It is reproduced not because of the flattering words it contains, but because of the spirit it breathes and the issues it discusses:

Christian Index 4-29-26

"For four years we have carefully watched the attitude of the Richmond *Advocate* on the race question. Dr. Rowland is a Virginia white man, a Southern Methodist, and a great editor. Like the editor of the *Index*, he advocates racial purity and believes that each race has a distinct contribution to make for the good of the world. The white man wants racial purity no more eagerly than does the black man. *What the black man wants is the law to protect and defend a black woman's honor as quickly as it moves to protect a white woman.*

"We wish that every paper in the country would copy Dr. Rowland's editorial and that it could be made a basis of study by interracial committees. On every position he takes, with the exception of separation in *public carriers* and other *public* institutions we agree. We think separation should be based on *character* and not *race* or *color*."

Dr. Parker, the editor of the *Index*, is one of the leaders of his Church and at all times maintains the spirit of brotherly love in dealing with these delicate questions. We thank him for these kind words and appreciate the spirit he shows, even in matters in which men do not see eye to eye. It is only in this spirit of sympathy and mutual interest that we can ever hope to adjust our differences and settle grave questions. If all the leaders of different groups who deal with this matter were as wise and fair as Dr. Parker, difficulties could be removed and the right spirit prevail.

We advocate the separation of the races in public carriers not to humiliate the Negroes, but to protect them and save them from embarrassment. He says group seperation should be according to character as long as those of the best Christian character of both races met there would be no trouble. But in both races there are those whose Christian character has not reached the point of development that would insure proper consideration of the others when massed toge her in travel conditions in the South. Until that development comes we feel the separation giving the Negroes just as good as the whites receive, will save them from embarrassments, crowded conditions would provoge. It is as their friend we have taken this position and we know Dr. Parker is fair-minded enough to see the sincerity of it.

Again we want to say that his Church holds more than any other group the solution of these vexing questions. They understand our people and we understand them better than do some others. There has always been a strong bond of sympathy and affection between these two churches. Their Church was set apart by ours and its early leaders and members were converted at our altars by our own preachers. It is for us to work out these matters in the spirit of that sympathetic understanding.

—*The Richmond Christian Advocate.*

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We thank Dr. Rowland and the *Advocate* for the kindly interest in our Church, and share with him the belief that the C. M. E. Church and the M. E. Church, South hold the key position in race relations in the South. Only as race relations are approached in the spirit of Jesus Christ will there be a proper solution. Bluster, braggadocia, threats, and foaming at the mouth get us nowhere. Great problems are not settled in a day and patience must be the hand maid of love in our approach to all questions. Both races have come a long way during the past 20 years in the matter of race relations and if we will both give and take in our opinions a satisfactory adjustment is in sight.

Race Relations.-1926

General.

Improvement of.

## Southern Press News and Color Bar

The business of a newspaper and of a reporter and of a news agency is to get and arrange and publish the news. What is news? News is any happening in which people are interested. Some news is local, other national and other international in character. It depends upon the newspaper as to which news it shall give the greater consideration and space. There has been much complaint from time to time, and covering a long period of years, that the Associated Press, the most important news gathering agency in the country and one of the greatest in the world, systematically discriminated in its news as to the race and color of those concerned. This complaint has been directed more explicitly towards the work of the Associated Press in the Southern states, which it covers almost exclusively. To the direct charge that Southern news was doctored on the color line the Associated Press has made denial, but the fact remains just the same. The fault, of course, is in the gathering and distributing the news in the territory affected. Very generally the color line is drawn in the Southern news gathering and distribution, not only for local but for national and international consumption. The British and other European news is often colored in the same way as it relates to certain races and colors of the people concerned. Especially is this true in European treatment of the news as it relates to the Jews.

Southern news through the Associated Press is dumped into the Atlanta offices and then into the Washington offices and then generally distributed, we understand. When it starts on its final journey it is sufficiently doctored in favor of the white side of the matter as to make for untruth or enough confusion as to the facts as to keep the reader guessing. This aspect of the matter will be denied, but the fact remains.

Last week two of the crack trains of the East Coast Railroad were in collision in Florida, at Frontenac. Three persons were killed. One was the fireman and two were porters on the private car of W. C. Durant, the millionaire automobile man, who was badly shaken up and bruised but not seriously injured. Millions of readers of the daily newspapers must have wondered why the names of the persons who were killed were not given in the news dispatches. They were not given because they were deliberately omitted from the report when it was finally released. Why? Because the two porters and, presumably, the fireman, were all Afro-Americans. It was not deemed of sufficient importance to give their names, because of their color, although Afro-Americans are among the most general of readers of the daily newspapers in the Northern and Western states.

This may appear to be a small matter to many, and so it is, but it involves a very big principle of news gathering and distribution. It is in a class with the rule which obtains in the same service and in the daily newspaper offices of the South, that no Afro-American shall be referred to in the news or opinions as "Mr." or "Mrs." Anything but that. The Southern thinkers who gather and distribute Southern news and make Southern opinions should be above such malicious smallness. We should have fairplay in the news at least and we should contend for it.

OCT 22 1926

## Southern College Students Study Race Problems

Chicago —Realizing the need of a better understanding between the Negro and white races and believing that a lack of understanding is responsible for much of the prejudice and fiction that exists between the races, colored and white students in the South are now entering into the study of interracial problems with much enthusiam and zeal.

The movement had its genesis in the Student Volunteer Convention at Indianapolis in 1923 and has now spread through the states of Tennesee, Virginia, Alabama, Georgia and Louisiana.

The working plan encouches interracial meetings among the students, at which problems are discussed with frankness and candor.

To promote a better understanding between the two groups and to effect a changed attitude toward the Negro, on the part of the whites, much time last year was devoted to the study of the history of the Negro in America and of his contributions to the development of this country. That this method was effective is evidenced by the following testimonial of a white co-ed in Tennessee institution: "Until last August (1925) my only contacts with Negroes had been those one makes in a small town with the ignorant, illiterate, happy go-lucky 'darkies' and my attitude was formed accordingly. To be fair, I must say that there was in my town a class of white people on the same level with the Negroes and toward them I felt much the same. The difference was this while I did not dream of judging all white people by this unfortunate class, I did tend so limit my judgement of Negro people.

The actual change has come about this year largely through friendships formed in our commission, through the fellowship experienced at the Tennessee Christian Student Conference at Chattanooga and through the discoveries made in reading things written by Negroes. To be able to claim friendship with a colored girl has introduced the personal element into all my thinking on matters of race.

And this has meant that where once was indiffereuce is now an eagerness to know, where once was condescending kindliness is now sympathetic understanding and where once was a sense of superiority is now a feeling of kinship."

The program this year is of a wider scope, taking in the citizenry, so that all classes of both races can come together and get a real understanding of each other. Another innovation this year will be to tackle the press with the idea of dispelling prejudice and purging the columns of dailies and weeklies of indication of unfairness: Editors of white and colored papers will be asked to "play up" interracial cooperation instead of clashes, to emphasize the accomplishments of the Negro rather than his shortcomings.

According to the reports of the leaders of the movement, the "race problem" is now viewed in a new light, as a human problem and one that can be solved by understanding.

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Race Relations - 1926

General.

Improvement of.

# SOUTHERN WOMEN AND THE SOUTH'S RACE PROBLEM

By Robert B. Eleazer,
(Educational Director, Commission on Interracial Cooperation)

In the South's entire history there has probably been no sociological development more unique and important than the recent movement for interracial co-operation, which took organic form in Atlanta in 1919, through the creation of the Commission on Interracial Cooperation.

The purpose of this organization and its affiliated state and local committees is to bring about a better understanding, justice and fair dealing between the white and colored races. The Commission believes that the white race, as the far more fortunate group and the one responsible for the Negro's presence in America, is under obligation to be both just and generous toward the latter. It believes further that the welfare and even the racial integrity of the two groups can be effectively preserved in no other way.

The results of this policy, as worked out by hundreds of interracial committees, have attracted nationwide and even international attention. Though the Commission has made no effort to organize outside the South, similar committees have recently been set up in many Northern States and cities where there are considerable Negro populations. The plan is even being put into effect in South Africa.

In this movement Southern women have been a most important factor. At the call of the Commission on Interracial Cooperation, a hundred women, leaders in their respective circles, met in Memphis in Oct., 1920, for the purpose of considering the situation. Four representative Negro women were invited to interpret to the meeting the viewpoint and the needs of colored women and children.

A profound impression was made upon the group and out of the meeting came a remarkable statement, expressing "a deep sense of responsibility to the womanhood and childhood of the Negro race and a great desire for a Christian settlement of the problems that overshadow the homes of both races." The statement recommended the conservation of the life and health of Negro children through day nurseries, kindergartens, clinics and playgrounds; the study of Negro housing and sanitary conditions with a view to their improvement; equitable provision of educational opportunities; improved conditions of travel; justice in the courts; and, with especial emphasis, the suppression of lynching. A Continuation Committee of seven was created, representing respectively the Methodist, Baptist, Presbyterian, Episcopal and Disciples Churches, the Y. W. C. A., and the Women's Clubs.

The Memphis meeting having pledged its cooperation to the Interracial Commission, the members of the Continuation Committee were elected to membership in the Commission, which in turn set up a department of woman's work, headed by Mrs. Luke G. Johnson of Atlanta. The work of organizing the women of the South then began in earnest. Strong state committees of women, all in positions of influence and leadership, have been set up in eleven states, in nine of which they are doing good work. Each of these committees has formulated and given to the public a vigororus pronouncement in behalf of interracial justice and good will, and in unmeasured condemnation of lynching. Coming from hundreds of the most representative and respected women, these statements have done much to create a new public conscience relative to this question.

The cooperation of the great denominational bodies of women has been sought and plans have been worked out in a number of them for the creation of committees on race relations in all the local societies. The method of these committees is first to find out the conditions and needs of Negro women and children through studies of their homes, schools, sanitation and health, and then to lay out plans for such improvement as may be needed.

The work of the Atlanta Woman's Committee may be cited as typical. This committee, made up of thirty women of the highest standing, set out on a study of the Negro homes of Atlanta. The conditions which they found in certain sections were heartbreaking — tumbledown tenements, congested houses, unpaved, dark streets, and lack of the commonest facilities for sanitation and decent living. In one crowded section they found three small children, one of them a baby, locked out of the house by the mother, who turned them into the street every morning when she went to work, fearing to leave them inside lest they be burned to death. The need of a day nursery was evident and imperative. The committee purchased and established one. The sanitation laws of the city were examined, to see what could be done toward the permanent improvement of housing conditions. Concrete results in this field are not easily or quickly achieved, but the facts have been found out, a conscience has been created, and the amelioration of conditions is only a matter of time.

All the colored schools were visited and in as many cases deplorable overcrowding was found. These conditions were immediately taken up with the school authorities. Repeated visits were made to Washington Park, a Negro recreational center, and the needs of additional equipment and proper sanitation and oversight were brought to the attention of the Park Commission. Just now the committee is seeking the appointment of Negro probation officers and the improvement of the county detention home for delinquent Negro boys. Similar work is being done in a great many communities.

Three women are now on the staff of the Commission, Mrs. Maud Henderson, Director of Woman's Work, Mrs. C. P. McGowan, of Charleston, Chairman and Director of the Interracial program in South Carolina, and Mrs. Jessie Daniel Ames, of Georgetown, Texas, Director for that State.

It is increasingly evident that in the interracial situation existing here, the people of the South have not so much a problem as a grave responsibility. The problem will diminish and disappear in proportion as the obligation is seriously assumed and faithfully discharged. The thousands of public spirited, high-minded women who are assuming that responsibility and assisting in working out the problem in the direction of mutual confidence and helpful cooperation, are doing a public service for which generations to come will call them blessed.

## INTER-RACIAL CO-OPERATION

The greatest task of American Christianity is Race Adjustment, on a basis of the teaching of Jesus Christ. For many years the Church in the South particularly ignored this duty. There were those who honestly believed that the church had to do with the "spiritual," and who did not believe that "social" should accupy their minds. Then there were those who, while believing that their next plain social duties involved in the confession of Christ's religion, believed that the race problem was so complicated that any discussion of it means even greater problems. The first took an antagonistic attitude toward introduction of the race problems into religion; and the second took the easy going attitude which the French called "laisez-faire." And the Negroes' religion was so entirely "spiritual," and ethereal, that the white man had no pressure from the outside to stir him to think in terms of social obligation. Hence the South lagged behind the North at least a quarter of a century in its response to the social appeal. But the South is awakening, and though the awakening is slow it is sure; and our own prediction, made often in these columns is that the next great leaders in American social and religious reform will come from the South and their work will revolve around what we have called the race problem.

Last week we published the statement from the M. E. Church, South on the Social Conscience. **This week** we are publishing below a statement of the work of racial co-operation as being worked out by the white women of the South, in an article by Dr. Robert B. Eleazer, of Atlanta, Georgia, educational director of the Inter-racial Commission as follows:

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Garrison or Carrie Nation or Frances Willard of Inter-racial Adjustment has not yet arisen. But he or she will come, and with terror to the cheap in sincere politicians who dominate the situation now, and with healing for our racial antagonisms.

Up to the present the South has not yet developed the passion and fervor which is necessary to put over real moral reform, such as preceded the emancipation of slavery in the Anti-Slavery Movement of the North, or as preceded the passing of the Prohibition amendment, in the W. C. T. U., and Anti-Saloon Leagues all over the country. The South is timid, because the work is delicate, and the Patrick Henry, the William Lloyd

## INTER-RACIAL CO-OPERATION

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Last week we published the statement from the M. E. Church, South on the Social Conscience. **This week we** are publishing below a statement of the work of racial co-operation as being worked out by the white women of the South, in an article by Dr. Robert B. Eleazer, of Atlanta, Georgia, educational director of the Inter-racial Commission as follows:

"In the South's entire history there has probably been no sociological development more unique and important than the recent movement for interracial co-operation, which took organic form in Atlanta in 1919, through the creation of the Commission on Inter-racial Co-operation.

The purpose of this organization and its affiliated state and local committees is to bring about understanding, justice and fair dealing between the white and colored races. The commission believes that the white race, as the more fortunate group and the one responsible for the Negro's presence in America, is under obligation to be both just and generous toward the latter. It believes further that the welfare and even the racial integrity of the two groups can be effectively preserved in no other way.

The results of this policy, as worked out by hundreds of inter-racial committees, have attracted nation-wide and even international attention. Though the commission has made no effort to organize outside the South, similar committees have recently been set up in many nothern states and cities where there are considerable Negro populations. The plan is even being put into effect in South America.

In this movement southern women have been a most important factor. At the call of the Commssion on Inter-racial Co-operation, a hundred women, leaders in their respective circles, met in Memphis in October, 1920, for the purpose of considering the situation. Four representative Negro women were invited to interpret to the meeting the viewpoint and the needs of colored women and children.

A profound impression was made upon the group and out of the meeting came a remarkable statement, expressing "a deep sense of responsibility to the womanhood and childhood of the Negro race and a great desire for a Christian settlement of the problems that overshadow the homes of both races." The statement recommended the conservation of the life and health of Negro children through day nurseries, kindergartens, clinics and playgrounds; the study of Negro housing and sanitary conditions with a view to their improvement; equitable provision of educational opportunities; improved conditions of travel; justice in the courts; and, with special emphasis, the suppression of lynching. A Continuation Committee of seven was created, representing respectively the Methodist, Baptist, Presbyterian, Episcopal and Disciples Churches, the Y. W. C. A. and the Women's Clubs.

The Memphis meeting having pledged its co-operation to the Inter-racial Commission, the members were elected to membership in the commission, which in turn set up a department of woman's work, headed by Mrs. Luke G. Johnson of Atlanta. The work of organizing the women of the South then began in earnest. Strong state committees of women, all in positions of influence and leadership, have been set up in eleven states, in nine of which they are doing good work. Each of these committees has formulated and given to the public a vigorous pronouncement in behalf of inter-racial justice and good will, and in unmeasured condemnation of lynching. Coming from hundreds of the most representative and respected women, these statements have done much to create a new public conscience relative to this question.

The co-operation of the great denominational bodies of women has been sought and plans have been worked out in a number of them for the creation of committees on race relations in all the local societies. The method of these committees is first to find out the conditions and needs of Negro women and children through studies of their homes, schools, sanitation and health, and then to lay out plans for such improvement as may be needed.

The work of the Atlanta Woman's Committee may be cited as typical. This committee, made up of thirty women of the highest standing, set out on a study of the Negro homes of Atlanta. The conditions which they found in certain sections were heartbreaking—tumbledown tenements, congested houses, unpaved, dark streets and lack of the commonest facilities for sanitation and decent living. In one crowded section they found three small children, one of them a baby, locked out of the the house by the mother, who turned them into the street every morning when she went away to work, fearing to leave them inside lest they be burned to death. The need of a day nursery was evident and imperative. The committee purchased a building and established one. The sanitary laws of the city were examined, to see what could be done toward the permanent improvement of housing conditions. Concrete results in this field are not easily or quickly achieved, but the facts have been found out, a conscience has been created, and the amelioration of conditions is only a matter of time.

All the colored schools were visited and in many cases deplorable overcrowding was found. There conditions were immediately taken up with the school authorities. Repeated visits were made to Washington Park, a Negro recreational center, and the needs of additional equipment and proper sanitation and oversight were brought to the attention of the Park Commission. Just now the committee is seeking the appointment of Negro probation officers and the improvement of the county detention home for delinquent Negro boys. Similar work is being done in a great many communities.

Three women are now on the staff of the Commission, Mrs. Maud Henderson, director of Woman's Work; Mrs. C. P. McGowan of Charleston, chairman and director of the Inter-racial Program in South Carolina and Mrs. Jessie Daniel Ames of Georgetown, Texas, director for that state.

It is increasingly evident that in the inter-racial situation existng here, the people of the South have not so much a problem as a grave responsibility. The problem will diminish and disappear in proportion as the obligation is seriously assumed and faithfully discharged. The thousands of public-sprited, high-minded women who are assuming that responsibility and assisting in working out the problem in the direction of mutual confidence and helpful cooperation, are doing a public service for which generations to come will call them blessed."

Garrison or Carrie Nation or Frances Willard of Inter-racial Adjustment has not yet arisen. But he or she will come, and with terror to the cheap in sincere politicians who dominate the situation now, and with healing for our racial antagonisms.

Up to the present the South has not yet developed the passion and fervor which is necessary to put over real moral reform, such as preceded the emancipation of slavery in the Anti-Slavery Movement of the North, or as preceded the passing of the Prohibition amendment, in the W. C. T. U., and Anti-Saloon Leagues all over the country. The South is timid, because the work is delicate, and the Patrick Henry, the William Lloyd

Race Relations-1926

Improvement Co.

Georgia.

This Clipping From

MAY 13 1926

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Chicago Bee

This is a well deserved award of the Pulitzer prize. It is gratifying to see justice paying, even in Georgia. The Columbus Enquirer-Sun, however, is not alone among the southern papers which are championing the rights of the Negro. There are the Columbia (S. C.) State and the Norfolk Virginian-Pilot measuring right up to the mark in respect to racial fair play. A few southern papers, like the Enquirer-Sun, even capitalize the word Negro. Absolutely this is a small concession; considered, however, from the southern viewpoint, where it is a breach of good usage to address a Negro man or woman as Mr. or Mrs., the capitalizing of the word Negro represents a literary courage of sufficient importance to constitute such a paper an oasis in an intellectual and moral desert. Probably the granting of this prize to a southern paper for courage and audacity to do justice where justice is extremely unpopular, will stiffen the backbone and steel the determination of other journals just now spineless and little inclined to espouse any unpopular cause.

The Negroes in such sections can also hold up the hands of those papers, like the Enquirer-Sun, by subscribing for them. For instance, if one thousand Negroes in Georgia were to send in their subscriptions to the Enquirer-Sun, ere long that paper would take a longer step in their interest. Unfortunately, we are too frequently inclined to steer clear of our friends, while our gratitude is inveresely proportional to the square of the service for us. Let's hold our friends and make new ones. Anybody can espouse a cause which is popular, but it takes genuine manhood to advocate a policy when ostracism is most likely to be the reward. Our hats are off to the brave editor and the fearless publishers of the Columbus (Ga.) Enquirer-Sun.

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A negro named Glover was arrested, charged with one of the most dastardly murders ever committed, the killing of two young people who were parked by the side of the road, quite likely dicussing their approaching marriage of a few weeks hence. The negro confessed the killing, his only justification being that he thought they were going to kill him. Was he mobbed No. He is being tried in an orderly manner, and his lawyer, appointed by the court to defend him, is not some young and obscure beginner, but Warren Grice, a former president of the Georgia Bar Association, and the peer of any lawyer in the state. His client's interests will be looked after.

A few days ago in Macon, a negro woman, Susie Davis, died, aged 72. Her pall bearers were the six stalwart sons of the white family for whom she had cooked for forty-five years. She had had a room in that home for many years. The tie that bound together that white family and that old negro mammy can be understood only by the white people of the South.

Saturday "Uncle Johnson", who as far back as any one can remember, has been a helper around Wesleyan College, died, Dr. Quillian, president of the college, left an engagement at Junaluska, N. C., to come back to Macon to speak at his funeral and pay tribute to his qualities as a man. A portion of the negro church of which he was a member was reserved for the white friends of this old man who had the love and confidence of all who knew anything about him. In an editorial the Macon Telegraph says of him:

"Uncle" Thornton Johnson, who died Sunday, was as much a part of Wesleyan as the old chapel building, with its plaques to founders and former presidents. He was as much a part of the tradition of Wesleyan as the crow's nest on the back campus to which the Seniors repair at midnight of graduation evening, after exercises have been held, to have their cry and to wisper their confidences to each other before they separate, each to take her own pathway of life. "Uncle" Johnson was of the warp and woof of the college.

His passing is mourned by alumnae all over the state. A gentle, kindlly Negro, he loved Wesleyan and all the young women who trod her halls in his fifty years of service—loved them with that sense of possession that comes to human beings through the divine right of long and affectionate association. He was as gentle a soul

as ever dwelt in human body. He was an optimist, although his creaking joints might have harbored a flagrant "misery" when one of the young women inquired after the state of his health, it always "in the state of bestification." Mundane problems never troubled him greatly. For a time, tne removal of Wesleyan to a new site gnawed at his loyalty to the old site, but when Dr. Quillian showed him the handsome grounds that were to be his to keep beautiful, "Uncle' Johnson relinquished his opposition. In a simple, childlike way, he derived his faith and his grace from Him in whom he trusted so greatly.

Never rich as the world counts riches, "Uncle" Johnson was wealthy far beyond compare. The body that nurtures a kindly, gently soul is never poor, no matter how ragged the raiment.

MACON, GA. TELEGRAPH

JUL 21 1926

## *Improving Relations*

Two stories out of a single issue give an indication of the increasingly friendly relations between the races and the determination of the white people that worthy Negroes shall be protected and respected as good citizens.

In Columbus, a Negro of good repute and a white man driving automobiles, collided. The white man was drinking. He pulled a gun and shot the Negro to death. A group of white men in Columbus, intent upon having justice done, retained one of the best criminal lawyers in the State to assist the prosecution, paying his fee out of their own pockets. It was a notable thing for white men to do, an honorable thing. The white man would have been prosecuted by the solicitor-general, of course, but by retaining an assistant, the citizens of Columbus have served notice that they are so anxious that justice be done that they are willing to dig into their pockets to aid the ends of justice.

A story out of Albany concerns the death of an aged Negro woman—a woman who belonged to the generation of "old time" darkies, when people were closer to each other than they are now. Because she herself was a good woman and the widow of a good man, she has been respected by Albany people and revered by them. Her husband, Frank McCarthy, a barber, died thirty years ago. His high character and his usefulness as a citizen of Albany led the Mayor of that day to call upon the business houses to close and the response was 100 per cent. Thirty years after that day, Albany remembers him "as a leader among his people and a counsellor for good."

"His memory," says the story, "is still revered in Albany."

## THE COLUMBUS ENQUIRER-SUN

A leading article in the August issue of the American Mercury dwells on the history and achievements of the Columbus Enquirer-Sun a white Columbus daily. This paper is edited by Julian Harris, son of Joel Chandler Harris of the famous Uncle Remus tales.

Editor Harris is an idealist. He fights with unyielding courage and in his paper he "misses nobody." He bitterly denounces nullification and flays the mob for its brutal lawlessness. His editorials are truthful. He does not feature front page headlines of Negro criminals. Neither does he attempt to dwarf the progress of the Negro race. He writes sincerely and without prejudice.

Amidst a hostile environment the Enquirer-Sun is weaving itself into the life of the community by its clean-cut, straightforward policy. Of course, the paper has its foes—as any other newspaper of its character in the South would have—but these are of the type whose minds are so warped by race prejudice that they cannot grasp the significance and worth of a sound upstanding newspaper. The Enquirer-Sun does not receive adequate support, but this too, is due to the fact that the truth hurts and the southern white man is not eager to take his medicine. Neither of these factors have detracted from the dynamic power of the Enquirer-Sun's editorial page.

The editorial page is the "soul of the newspaper." It embodies the character and worth of its value to a community. A clean straightforward soul is the highest expression of a newspaper. If its soul is not true, if its editorial page does not denounce lawlessness and "nullification" in all its phases, if it does not advocate equal rights for black men and white men alike, then no matter how large its numerical ciriculation, no matter how great its capital, its character and opinion is not clean enough for the American public. Newspapers are to enlighten and create wholesome public sentiment. They are not to pollute and mislead the people. The "soul" of the Enquirer-Sun has stood the acid test. Not a more outspoken paper exists in all America. It has not denounced Race prejudice and condemned lynching because it has a sentimental attachment for the Negro, but because as a matter of justice, law and order the Negro is due his full constitutional rights and such lawlessness is to be condemned. The Enquirer-Sun speaks for the Negro because in its program of character and justice, the Negro's battle must be included.

The Enquirer-Sun has blazed the way for constructive journalism. It has religiously kept to the duty of a real newspaper. It has championed the cause of fairplay and justice to all without regard to race, color, or previous condition of servitude. The Enquirer-Sun is not the wealthiest newspaper in the South, neither has it the largest circulation but its editorial page is one of the finest in the country. The American Mercury prints the following excerpt from the article entitled "Well, Who Cares?" in the Enquirer-Sun:

"Claude West, thief and forger, got away with $140,000 of the State of Georgia's money. He was sentenced to five years in the penitentiary and was pardoned last week after serving four years. Mule Hicks, an ignorant 17-year-old Negro, stole a mule worth less than $100. He was sentenced to serve twenty years at hard labor. After serving twelve years he was still in the chain gang, and as a result of his treatment attempted to escape. He was convicted of murder and sentenced to hang, although not a witness saw the killing. Mule Hicks is a Negro. Who cares?"

This small account shows how trenchant and well-written are the Enquirer-Sun's editorials.

An editorial bespeaks the character of its writer. For this reason we must commend Editor Harris. His intelligence, courage, and passion for Justice, deserves a much greater support than he has been accorded. His is the type of newspaper which deserves circulation. It was due to the courage of Editor Harris that the Enquirer-Sun won the Pulitzer award. We hope that other southern newspapers will win this coveted prize.

The Enquirer-Sun deserves the nation's praise!

## INTERRACIAL COMMISSION IN PRIZE OFFER

Atlanta, Ga.—Many students in colleges throughout the South are planning to submit papers on "Justice in Race Relations" in the competition recently announced by the Commission on Interracial Cooperation, according to a statement from the Commission's headquarters in Atlanta. Nearly a hundred young men and women from more than fifty institutions have already written to the Commission, expressing a desire to enter papers and requesting further information and suggestions. In addition, many professors have requested the information for members of their classes and are encouraging them to enter the competition. The head of the department of sociology in one of the big state universities writes that all the members of one of his classes are going to compete. From present indications it is expected that the number of papers submitted will far exceed those of previous years.

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Race Relations-1926

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AMERICUS, GA.
MAR 23 1926

# Negroes Subscribe More than $500 to Advertising Fund

**Mass Meeting Planned By Boss Warren Give Over Half Fund in Few Minutes. Will Secure $1,000 for Chamber of Commerce.**

A mere handful of Americus negroes contributed more than $500 to the advertising fund of the Chamber of Commerce in a mass meeting in the Bethesda church on Forrest St. last night, in one of the most remarkable meetings ever held in this city.

Remarkable because of the good feeling and absolute trust which was exhibited between the black man and the white man, as the black man courteously and kindly requested a part in the program to advertise Americus and Sumter county, expressing a desire to do his part.

Oscar Maxwell, speaking for the colored committee, reported at noon today the subscriptions taken last night amounted to more than $550. This report was made after having carefully rechecked all the lists. Today Boss Warren, chairman of the drive, was organizing his various committees which during the next few days will give the colored people of Americus an opportunity to subscribe to the fund being raised by the negroes of Americus.

A dozen members of the Chambe rof Commerce were present, with probably 100 colored men and women. As the directors of the Chamber of ommerce were present, with they were welcomed by a number of the negroes.

Boss Warren, presiding, stated that for some time his people had been discussing the plans for raising an advertising fund for the Chamber of Commerce, that they wanted to help and for a time they feare that they had been forgotten.

"One morning I ventured to the Chamber of Commerce," he said. "There I met President Edgar Shipp, Mr. Eve and Mr. Woodlief, and told them we black people wanted to help. They said we had not been forgotten and showed me a list of our people and plans for a campaign among us. Then I knew that we were to have a part in aiding to advertise Sumter county."

Edgar Shipp, president of the Chamber of Commerce, spoke of the educational work accomplished in the Americus Institute and the splendid negro orphans' home which the negroes had brought to Americus and what the institutions meant to the city and county. "We appreciate our responsibilities to you," he said. "If you contribute to this fund, the directors will be most careful of your contribution. We welcome your aid."

"And my people want you to know that we are willing to spend and be spent," Boss Warren replied.

Col. J. E. D. Shipp spoke of the necessity of co-operation between the races. "The biggest devil in Sumter county is ignorance," he said.. "And that is the devil that you and we must subdue. To maintain our labor and build up our schools, the white man and the black man must pull together. This is a great meeting. It means much to Sumter county. I am glad you have desired a part in this community enterprise to advertise this glorious county. If we think in big terms we will accomplish big things. Give to the world the best you have and the best will come back to you."

Mr. Eve spoke at length on the working of the Chamber of Commerce and how the advertising fund probably would be spent in the interest of the whole county.

In response to the speeches from the visitors, a number of short talks were made by negroes present, as they were called by the chairman.

Rev. Smith, a native of British Guinea and now a minister in one of the local churches, said: "I have lived here longer than anywhere else. I appreciate the county and its people. I love it because this Garden Spot of Dixie has given me health and friends among my people and among the white people. I advise my people to come and to stay in a community where the black man and the white man meet together and discuss their problems, each sympathizing with the other. We black people expect to be respectively aggressive—we will not stand aside. We'll work with you or go down with you for the good of all the people. You, my white friends, must put us on record as 100 per cent. We'll do our part toward helping you bring prosperity to this section. It was the white man and the black man who put Sumter county on the record once as the third rechest agricultural county in the union, and the white man and the black man can do it again."

Professor Staley, superintendent of the negro public schools, said he had been here since 1886. "We want you to help us in the uplift of our group," he said, "and we will do what we can to aid you. I have taught here until I have grown old and I don't intend to ever leave here except when called Above and I don't want to be called too soon, either. This is a great night for the future of Sumter county, for we are going to pull together for the prosperity of this city and county"

W. R. Burley, agent for an insurance company, said he went into all of the negro homes and that for the past two weeks he had found his people talking about the plans of the Chamber of Commerce and that all wanted to help. "We'll give what we can," he said.

J. E. Brown, who has taught for many years in the Americus Institute said: "This is a great opportunity for the black man, this thing of being permitted to take a part in the development of Americus and Sumter county. We can't do much, but we will do our part.."

Sam Westen another speaker, said: "I believe every black man in Sumter county is with this movement. We believe in advertising Sumter county. As the white man profits, we shall profit."

F. S. Humber, superintendent of the negro Orphans Home, said the trustees soon would start a new $15,000 addition to the home; that $50,000 or more had already been invested in this home here. "We are going to do our duty in helping to build up this section," he said, "and we appreciate and trust and will follow the lead of our white friends."

J. T. Anderson, an insurance man said that his people were aiding in the advertising campaigns of Albany, Thomasville, Valdosta and Waycross, "and we are going to join our white friends here," he said, "We believe in advertising. Do you know the reason we eat more hen eggs than any other egg? It's because the little hen cackles when she lays, advertising her product to the world. Did you ever hear a duck or a guinea cackle? You can count on us."

James Walker, another to speak, said the greatest trouble everywhere was ignorance. "It is the handicap we must remove. We'll help you in this campaign to dispel ignorance."

Oscar Maxwell said he was a native of Sumter county and expected to stay here. "If the white man boosts and advertises, he can count on us to boost and advertise this section," he said. "You gentlemen may count on my people to do their part."

Burley Harrold said: "I have long known that Sumter and Americus were the best place to live. I was born here and it is the best place in Georgia for the colored man. We black people believe the plans of the Chamber of Commerce are worthy and we will do our share."

Peter Outler, a minister, said he came to Sumter in 1885 "I have a home here and I am going to stay here," he said. "I have good friends in both races.. We must work harder. Some of these black men don't like for me to tell them that, but I do tell them that the time to start farming is January 1. They should not wait until February or March."

The wife of Prof. Reddick, principal of the Americus Institute, speaking for the negro women, said: "You know it is the woman who wants a home, a clean, upright home, and we are with you, we women, to help build a greater county here, and the women will help in this campaign."

Another negro speaker said an effort was to be made to bring the grand lodge of the Negro Knights of Pythias to Americus in 1927. "These negro delegates will spend between $8,000 and $10,000 while in Americus," he said, "and we who entertain them must spend more. We will improve our homes. We will buy new furniture. All of this goes into the stores of the white man and the colored man here and aids prosperity. We shall need your aid and counsel in this big undertaking and we know our white friends will give it to us. We are with you and will aid in this campaign to advertise Americus.

Rev. Thomas, Elbert Stallworth and other negro men and women had a word along the same line. There was not a descenting voice in the meeting. There was not a tone from either group which did not express a desire for a better understanding between the races In almost every talk, the negro speakers spoke of their desire to aid in holding the people in Sumter county and every speaker said he expected to stay. "We are not going to emigrate anywhere," one speaker said, amidst the affirmative nods from the audience.

Students from the Americus Institue rendered several songs, singing as only negroes can sing, and adding greatly to the pleasure of the evening's program.

At the completion of the program Boss Warren took charge. "We have talked," he said, "now is the time to show that we meant what we said. "We have listened to our white friends with deep interest and sincere appreciation. There is a spirit here tonight between the white man and the black man of mutual understanding.

"We know they are our friends and we are theirs. Because of this meeting this is going to be a better and a more prosperous county. We are paving the way tonight to a better time for both groups. Some

one must take the first step and I want to put my name down for $25.

Later, Boss Warren raised this, as the subscriptions poured in as rapidly as five tellers could write them down. They ranged from $1 to $30, and as Colonel J. E. D. Shipp remarked as he left the church, "Many of those subscriptions were verily the widow's mite, for I know these people; in proportion they have contributed more liberally than we."

During the next few days, Boss Warren and his committees will solicit subscriptions from negros of the city and it was the opinion of he and his workers that the sum would total betwen $1,000 and $1,500 before the end of the week.

Present, representing the Chamber of Commerce, were President Edgar Shipp, G. C. Webb, James W. Lott, Secretayr Woodlief, Col. J. E. D. Shipp, Lewis Ellis, J. T. Warren, W. A. Joyner, L. C. Medford, Lovelace Eve and A. F. Fanning.

M. ASHBY JONES

In the headline we refer to Dr. Jones as M. Ashby Jones—not as Dr. Jones according to his standing in theology and art, and we do not have him under consideration as the great scholar and preacher that he is, but as the man that he is. Dr. Jones is in every sense a man—a man before he is a preacher, scholar or Christian, and the man is the background that reflects his great character, his services and distinction among men and affairs. He is really a statesman—serving everybody—too large in his soul and in his mind to overlook any interest. Whether he is preaching, writing, singing or lecturing, his one aim is to serve man and glorify his God.

In passing from our city, we lose our first citizen—our greatest statesman, greatest man and richest individual—not in money or property, but in wealth of character and soul. The man is wealthiest who loves mankind for God's sake. A man is poor, though he may have millions, if he lives for himself and renders neither God nor humanity a service.

Atlanta loves Dr. Jones, and the Negroes love him best of all the groups, who love and admire his sterling worth and rugged character. The loss of his influence and the absence of his great personality, will be distinctly felt in every phase of our community life, because he was an upstanding individual among us all—a great preacher, an eloquent orator and an humble servant—living for the good that he can do. Our loss is St. Louis' gain, and we all shall miss our Big Brother. We give up reluctantly to St. Louis but first citizen—[illegible] his fellow-man—first in love to all mankind and first in the hearts of Atlanta because of his contribution to society.

# Negro Citizens Present Dr. and Mrs. Jones $115 Silver Pitcher

At Big Bethel A. M. E. Church, Sunday afternoon, March 28, was held one of the most significant gatherings ever assembled in the city of Atlanta. The occasion was full of interracial significance, as well as patriotic devotion and gratitude. Dr. Ashby Jones, pastor of the Ponce de Leon Baptist Church, who has recently resigned from this pastorate and accepted a call to St. Louis, Mo., was presented a silver pitcher by the colored people, as a token of appreciation for the humanitarian and Christlike services both Dr. and Mrs. Jones have rendered the people of this community. The meeting began promptly at 3:30. Never before have so many people assembled on a similar occasion in the knowledge of the older residents of Atlanta.

This is very significant when you take under consideration the fact that there were three other special meetings being held at the same hour, all of which attracted large audiences or congregations. The Pythians had their anniversary exercises in the City Auditorium at the same hour; the failure on the part of any Pythian to participate on this occasion call for a fine of $1. A cantata, "Crucifixion," was being rendered at [illegible] Episcopal Church by St. Paul Church and Clark University, together with the symphony orchestra of Clark University, had a packed house. Evangelistic exercises were being conducted by Dr. C. C. Harper, of Dallas, Texas who has attracted so many people to the services that people were turned away because of the lack of seating accommodations. In the course of his remarks, Hon. B. J. Davis, who spoke for the citizens of Atlanta, stated that if other exercises were not in progress at this hour, Big Bethel Church would not be able to hold the grateful people of an oppressed race, who would come out and join in this testimonial to Dr. and Mrs. Jones.

The program consisted of the following numbers:

Music, Big Bethel Choir.

Prayer, Rev. S. J. Lindsey.

Scripture reading, Dean W. G. Alexander.

Music, Atlanta University Quartet.

Presentation of Master of Ceremonies, Dr. W. F. Boddie, by Mr. W. A. Bell.

Introductory remarks, Dr. W. F. Boddie.

Remarks Representing the Schools and Colleges, Dr. John Hope.

Music, Big Bethel Choir.

Remarks Representing the Business and Professional Interests, Dr. A. M. Wilkins.

Remarks Representing the Churches, Dr. J. L. Butler.

Music, Leonard Street Orphan Home.

Remarks Representing the Interracial Committee, Dr. E. P. Johnson.

Remarks Representing the Citizens, Hon. B. J. Davis.

Tenor solo, "God My Soul to Love."

Presentation of token, Mr. J. O. Thomas.

Remarks, Dr. M. Ashby Jones.

Music, Big Bethel Choir.

Music, Morehouse Quartet.

The cup was presented by Jesse O. Thomas, Field Secretary, National Urban League, who initiated the movement. The response on the part of the people generally, as well as institutions and organizations, was most spontaneous and generous. The committee did not ask for large contributions, but rather gave the people of every walk of life a chance to give something, however small. So many people contributed through so many different channels that it would be practically impossible to get an accurate list. Among those contributing are the following: S. W. Walker, Dr. J. W. E. Linder, Miss Amy Chadwick, J. W. Dobbs, J. E. Jordan, O. A. Toomer, Dr. E. P. Johnson, J. W. Willis, William Burch, Dr. J. R. Hamilton, W. A. Bell, Col. A. T. Walden, J. A. Hopkins, Frank Wimberley, Clayton Yates, John Cook, Miss Grace Johnson, Miss Edyline Bentley, Cornelius King, John Greenwood, Miss Edna Carter, T. Taylor, Bishop Fuller, Frank Chennault, Sam Williams, W. F. Boddie, Dr. A. M. Wilkins, P. A. Allen, Dr. Warren, Dr. Reese, Sam Cunningham, W. J. Faulkner, Chas. Green, J. H. B. Evans, J. A. Robinson, C. E. Arnold, J. C. Arnold, A. M. Carter, B. T. Gentry, Sigmund Heard, T. B. Blayton, Mrs. Myrtle Brown, Misses Lenora Reese, Fannie Reid, Charlie Clark, Ruth McCree, Erecll Gill, Annie Kemp, L. P. Gantt, Willie Harden, Virginia Smith, Pearl Bryant, N. I. Holman, C. C. Williams, Susie Anderson, Rebecca Arnold, E. I. Davis, Louise Davis, A. B. Robinson, Bertha McCree, Mrs. Hattie Harden, Mrs. Hattie Perry, Mrs. M. D. Hodge, H. E. Perry, W. T. Jones, Dr. Spence, Dr. Alfred Lawless, Benjamin Townsley, Col. T. W. Holmes, Rev. D. D. Crawford, Mrs. W. L. Gholston, H. S. Barnwell, Miss Tiny Chaires, Dr. R. M. Reddick, Dr. H. M. Holmes, Dr. C. H. Johnson, H. S. Murphy, Dr. and Mrs. H. R. Butler, Dr. A. S. Davage, Dr. C. C. Cater, S. S. Abrams, A. B. McCoy, J. Easkin, Jackson Minor, Mrs. Jennie Sanson the officials and employee personnel of the Pilgrim Insurance Company, Atlanta Life Insurance Company, National Benefit Life Insurance Company, Gate City Teachers' Association, Wheat Street Baptist Church, Bethel A. M. E. Church, Mt. Olive Baptist Church, Mt. Zion Baptist Church, Congregational Church, the members of the faculty of Morris Brown University, Morehouse College and Clark University, the Editor of the Atlanta Independent and staff, Dr. R. B. Jackson, Dr. F. H. Slater, Dr. G. A. Howell, J. S. Spratling, A. D. Hamilton, E. W. Hatchett, R. P. Johnson, Baptist Ministers' Union, pastor and members of Liberty Baptist Church, Fulton Social Club, Mrs. Tobie Grant, Rev. S. J. Lindsey.

On one side of the cup appeared "From the Negro Citizens of Atlanta, March 28," and on the other side of the cup the following inscription appeared: "They heard the cry of an oppressed people and in the strength of each other's love they answered."

In acknowledging receipt of the pitcher and responding on behalf of Mrs. Jones and himself, Dr. Ashby Jones reiterated his faith in the Negro, and said, among other things: "It is difficult to speak of races in any given connection, because all members of no race fit into one blanket description. We are safe, however, in taking some general racial characteristics as indicative of the basic elements in character formation in a racial group. In that never forgets a friend. I am grateful in respect I have always felt and to tell the world what I have say in both public and private prophesied concerning the Negro that the Negro is a grateful peo all these years has had its full ple. He forgives his enemy, but realization in this occasion this afternoon.

Race Relations - 1926

Improvement of.

Georgia.

Atlanta, Ga. Georgian

## John Hope Sees Improved Race Relations

Dr. John Hope, President of Morehouse College, in Atlanta, Georgia, in his address forecast an era of new and better relations between white and Negro races as a consequence of a growing educated minority of whites, many of them in colleges and universities, who are working to improve race relations.

"There are at least four classes of people in the South," declared Dr. Hope. "One class is composed of those who are out and out against the Negro and believe him worthy neither of opportunity nor effort. Another class, at least for selfish reasons, wants to give colored people a better chance. A third class quite unselfishly wants to give the Negro a better chance but all the while adheres to all established distinctions. The fourth class is a small but very inspiring and a growing group.

'A goodly number of this fourth group are young and well educated people who believe that it is possible to give the Negro a square deal according to the American idea of the square deal and that that can happen without jeopardizing the interests of this country or of any group in this country. This group represents probably the most inspiring and significant movement in racial matters in the South today.

"It is my hope and expectation that my section of the country will grow less provincial; and that in the improved spirit of liberality the Negro may come in for a share of democratic, fundamental, better consideration.

"But a second and to me encouraging sign is that this small generous and unselfish group to which I have referred will in the long run exert the same sort of powerful influence that other righteous minorities have exerted. This is all the more assured to me because in this group of most liberal people there is a goodly number of young and educated women as well as men.

"On the whole I think things are improving in that the Negro is getting: 1. Somewhat better protection in courts and from police officers; 2. That improved public school facilities are being offered; 3. That there is an increasingly large number of instances all over the South of the two races having better opportunities to come together for conferences where they may talk freely together and even act together for the common good."

Atlanta, Ga. Constitution

7-7-26

New York, N.Y. Sunday News

7-25-26

## White Preachers for Fair Deal

### Golden Rule Must Be Applied, Says Dr. Faust, of Atlanta

ATLANTA, Ga., July 26.—"Education and Christianity must be given Negroes of the South if the white and colored races are to live harmoniously together," said Dr. W. H. Faust, prominent white Baptist pastor, in a recent sermon on "How Christ Would Treat the Negroes in the South."

"The Negro naturally is religious and, because of his simple faith in eternal verities, he is a dominant factor in conserving spiritual ideals of the South," he contnued. "No other race has made so much progress in so short a time. Justice, mercy and square dealing must characterize our dealings with them. Leaders of both races must hold conferences and work toward civic righteousness. When this is done and both races are dominated by the spirit of Christ there will be no race problem.

"White Christians of Georgia are not spending enough money to educate and evangelize Negroes. Money expended in this way is infinitely better than similar amounts spent in courts and jails. We should remember the teaching of Jesus: 'Whatsoever ye would that men should do unto you, do ye even so to them.'"

Savannah, Ga. News

JUL 19 1926

## DR. ANDERSON ON RACE PROBLEM

### AS PRELUDE TO SERMON

### Christianity is the Solution of Trouble

As a prelude to his sermon on "The Outlook," at the Independent Presbyterian Church Sunday night, Dr. Neal L. Anderson spoke briefly on "The Race Problem." He said in part:

"Last Sunday night in the heart of Boston I spoke as a prelude to a sermon on 'The Business of Being a Christian' on the 'race problem in the South.' As this sermon was broadcast over WNAC, and quoted in New York papers, I desire to repeat what I said to the large congregation at Park Street church, and heard by hundreds of others listening in.

"Speaking from the background of a life-long interest in Christian work among the negroes, I said, 'I am frequently asked by friends in New England if the negroes are not treated unjustly in the South, and if they have what we call a square deal. In many instances one must answer that they do not, but it must be said with equal frankness that the negroes are better treated in the South than anywhere in the country. When the poor man has justice done him anywhere in the world then the South can be reproached above other sections. It is part of the tragedy of life that in every land the weak and poor have been victims of wealth and entrenched power.

"In the South there has been organized the 'Inter-racial Commission' consisting of representatives of the better element of both races that are seeking a better understanding between the races, and creating a public sentiment that has done much to relieve the tension.

"I would say also that while the negro has a fairer deal in the South than elsewhere, I do not know a representative negro preacher or educator, who has been reared in the South, and understands his own people, who does not believe that 'racial equality' with its menace to racial purity, would be as destructive of the best interests of the negroes, as it would of the white people.

"To this must be added the deliberate judgment that the assured and permanent leadership of Christian white men is the essential condition of genuine prosperity for both races. If the party now dominant in the country had the courage to face this fact, there would be two strong parties in the South, and the negro would no longer be a political football. This would mean more for the solution of the race problem in the South than all the sermons on this subject ever preached."

Atlanta, Ga. Georgian

JUN 11 192

## *The George Walker Memorial*

EVERY citizen of the state should be interested in the proposed memorial library to be erected at Augusta in memory of Rev. George Walker.

For more than a quarter of a century Mr. Walker, as president of Paine College, labored to bring about a more sympathetic co-operation between the white and colored races. In dealing with this problem he possessed a keen insight that enabled him to work out a program that has never been excelled. Long before committees on racial co-operation had ever been heard of this great diplomat had perfected a plan whereby the two races might live and work together in harmonious relations.

As an evidence of his efficiency, and to the eternal credit of the institution over which he so ably presided, it is said that not a single graduate of Paine College was ever arrested or brought before the courts of the land. Wherever the students of this school make their home they manifest a spirit of wholesome co-operation that precludes any racial strife or bitterness.

Graduates of this institution have been given world-wide recognition. Among these may be mentioned such men as C. H. Tobias and Professor J. W. Gilbert. The former, as international secretary for the Y. M. C. A., recently spoke in Atlanta and was given quite an ovation both by white and colored. The latter, after graduating at Paine College, attended the American School of Classics in Athens, Greece. He is the only American negro to graduate from this institution. Professor Gilbert, after giving 25 years to his Alma Mater, in company with Bishop Lambreth, penetrated the heart of Africa, where they established the Congo Mission.

It is to carry on the constructive work of this nature by properly training the minds of young negro men and women that the memorial library has been proposed. Men of wealth could make no better investment than to subscribe to this enterprise. Something like $50,000 will be needed to perfect the plans.

Those who desire to make contributions should get in touch either with Rev. J. A. Martin, who is field representative, C. M. E. Publishing House, Nashville, Tenn., or with Paine College, Augusta, Ga.

# Interracial Conditions Here Parallel With South Africa, Declares Dr. Loram

ATLANTA, Ga., Nov. 4.—Dr. C. T. Loram, of Pretoria, South Africa, British Commissioner for Native Affairs in the South Africa Union, was here last week studying the work of the Commission on Interracial Cooperation, seeking all the light possible upon the problems of racial adjustment with which he has to deal in his native country. As official mediator between the British government and the millions of South African natives, and also as the recognized leader of the most liberal British sentiment in relation to the interracial problem, Dr. Loram easily ranks as one of the most important and useful personages in the South African Union. For some time he has been planning to come to America to observe interracial conditions here, and particularly to study the interracial movement which attracted his attention several years ago. To a representative of the Interracial Commission, Dr. Loram said:

"There appear to be many parallels between interracial conditions in America and those in South Africa, and we of the latter country find much to help us in your efforts in that field. Your Interracial Movement especially has been a great inspiration to us; in that it illustrates the fact that good will and cooperation, rather than antagonism and violence, are the only effective methods of interracial adjustment. We have been watching the movement with the greatest interest and have already made considerable progress in reorganizing our work for the natives in a similar way, having set up interracial councils in fourteen of the principal South African centers."

ATLANTA, GA. JOURNAL

OCT 17 1926

## Arthur Raper Heads Interracial Committee

Arthur Raper, of Winston-Salem, N. C., who has accepted the secretaryship of the Georgia Commission on Interracial Cooperation, arrived in Atlanta last week and has assumed his duties at the headquarters of the organization in the Palmer building.

Mr. Raper was a leader of student activities at the University of North Carolina, from which he was graduated. He has been doing graduate work there in the field of sociology, with particular reference to race relations. He succeeds Clark Foreman, who recently resigned to go to Columbia university, to do graduate sociological work.

AUGUSTA, GA., Georgian

OCT 15 1926

## Arthur Raper New Interracial Officer

Arthur Raper, of Winston-Salem, N. C., has accepted the secretaryship of the Georgia Commisssion on Interracial Co-operation and arrived in Atlanta this week to take up his work, with headquarters at 409 Palmer Building. Mr. Raper is a graduate of the University of North Carolina, where he has been a leader in student activities. He has been doing graduate work in the field of sociology, with particular reference to race relations, and, according to a statement from the headquarters of the commission announcing his employment, has had ideal training for his present position. Mr. Raper succeeds Clark Foreman, who recently resigned the position of state secretary to go to Columbia University for post-graduate work.

AUGUSTA, GA. CHRONICLE

NOV 30 1926

### Mr. Lawton B. Evans to the Negroes

A message of inspiration and encouragement was given to the negroes of Augusta by Mr. Lawton B. Evans in his address to the assemblage of 1,500 leaders of the colored race at their meeting held in this city Sunday afternoon in the interest of education. The address of Mr. Evans was delivered after over 40 years of contact with the negroes as county school superintendent and he spoke impressively of the achievements that had been made by the colored citizens of this community during that period.

While Mr. Evans eulogized many of the leaders of the negro race here, including the late Dr. C. T. Walker and Dr. Silas X. Floyd, he did not fail to give credit to the rank and file of the colored people of Augusta whom he declared have done more than gained knowledge from books. He emphasized the fact that it was not only in obtaining an education that the negroes of this city and section could take pride, but also in the fact that they used their education wisely and well, as a rule.

A feature that should not be omitted in mentioning details of the address of Mr. Evans was the need of additional school housing facilities in Augusta for the colored children which would cost $75,000. He declared he would recommend that a site be purchased and plans started soon for building additional facilities for the colored people of Augusta.

The fact that there is such close relationship between the negroes of Augusta and the white people of this city and section, servants in the homes, around the premises and serving in every way, makes it imperative that trained workers, men and women who will live clean lives and absorb the highest elements of civilization, is incentive enough to warrant extraordinary effort to give them improved educational advantages.

The message of Mr. Evans is a remarkable tribute to the faithfulness of the negroes of this city and section in pursuing their work, striving to advance under adverse conditions, and this they have done well. The encouragement given them in the promise of more and better housing facilities for the schools will be received with more or less general interest by the people of the city, all of whom are interested in the welfare of the colored people of the community and want to see the situation improved in many particulars.

ATLANTA, GA. JOURNAL

OCT 4 - 1926

## Students Organize Interracial Forum At Atlanta Meeting

Students of the white and negro institutions of higher learning in Atlanta organized a students' interracial forum Sunday afternoon at the Wesley Memorial church, at which "Bill" Gore, president of the Young Men's Christian association at Georgia Tech, was named president, and Miss Sue Hill, of the Interracial council, of Atlanta, was name secretary.

Students from Emory university, Georgia Tech, Agnes Scott college, Morehouse college, Spelman seminary and Clark and the Atlanta universities.

The membership was limited to six students from each of the institutions. Two faculty members will be invited to serve.

The organization is designed to conduct a survey of interracial conditions in Atlanta, and to bring to the city speakers on this subject.

Race Relations—1926

Improvement of.

JAN 4 1926 Dawson, Ga., [illegible]

## Excellent Negroes.

The Madisonian declares that no county in the so-called black belt has a colored population any more intelligent and law-abiding and trustworthy than the negroes of Morgan, and adds: "There has been no violent crimes among them in many years, and they are industrious and peace-loving. They are the laborers of the county and one of its best assets, and wise and patriotic people are using their best efforts to conserve them. The fact that they are going to other sections in large numbers is regarded a matter of necessity. They are going because they cannot find labor here to sustain themselves."

Terrell county, too, is fortunate in having an excellent negro population. As a whole they are law-abiding, well behaved and industrious, and are large factors in producing the big crops for which this county is famed. The good negro is appreciated and his worth recognized.

AUGUSTA GA. CHRONICLE
DECEMBER 27, 1925

# INTER-RACIAL COOPERATIONTO AID THE NEGROES

By REV. A. C. GRIGGS

There is no more significient forward movement in the life of the Negro race than that movement which is known as the inter-racial corporation. This movement which had its birth in the good old state of Georgia and it was thought to be so good a thing by the best minds and heart of both races that it has spread to many of the Southern States. It is a movement fraught with tremendous consequences to both whites and blacks alike. It means for the negro a better understanding of his white neighbors attitude toward him. It means a better and larger educational facilities. It means better housing conditions. It means better police protection. It means better sanitary conditions. It means better fire protemtion. It means better streets in those portion o four cities and towns where the negro people live. Does it mean anything for the Whites? I think it does. It means a keener and finer sense of fair play and justice toward the weaknesses and frailties of the negro race. It means better health. It is impossible for two races to races to dwell in such close relationship without being affected by whatever benefits or deters the other. Almost every city and town through out the south has its committee for Inter-racial relationship so many Whites on the one side and so many negroes on the other side. At stated times they meet and discuss problems which are of vital concern to both races. They always find a way out, a way to help each other over that which at one time seemed unsurmountable. No one doubts the for reaching effect upon the south from this mental attitude which is held by the best of both races. This however has been entirely between the adult members of the two races. We wish to plead for the Establishment of such relations between the younger members of both the White and the negro races.

The school boys and girls we feel should have their nature permeated with this same feeling of good will which exists between the older persons of the two races. The races are developing side by side and to have the highest and finest development on the part of each, there must be that mutual feeling of contentment and hardy good will, on the part of each. We find in the larger movements for good citizenship and that is the end and aim of all training; That there are junior orders. The banding together of the young that they may imbibe the ideas and principles for which these organizations stand and are striving to give expression.

Junior chambers of commerce, junior federations of women clubs and young people's societies which are connected with various Churches Organizations are all intended to imbue the mind of the young with those principles which are taught and practiced by the parent organization.

So in view of these things it seems, to us that the formation of an organization that we have mentioned above would be a forward step and tend to the development of good citizenship.

Georgia.

Charlotte, N. C.

Presbyterian Standard

MAR 6 1926

## RACE RELATIONS

We of the South have had our race problem ever since the negro was freed and placed where he would come into closer contact with the white race.

We have not suffered from any lack of advice by well-meaning friends of the negro, nor have we suffered from any lack of proposed solutions of the problem.

The Southern people themselves feel that they can solve the problem if left alone; but unfortunately it seems impossible for well-meaning friends of the negro to leave the South to work or hinder all efforts.

There is a committee at Atlanta, headed by Dr. W. W. Alexander, that has been trying to bring about a better feeling, and it has done much good.

There are two elements in both races that help and hinder all efforts.

The whites of the better class are favorably disposed toward the negro, and the negroes of the better class do all they can to bring about a better feeling between the races.

The whites realize that the courts should dispense justice equally to both races, and through the press and by public utterance, they insist upon it, and with reference to equal justice, there is practical unanimity of opinion.

In the matter of railway travel, they realize that for the sake of the negroes themselves, it would be better to have separate coaches; but they believe these coaches should be equal in conveniences.

With reference to political rights there is not the same agreement.

It must be remembered that when the negroes, in reconstruction days, had the political power, they brought more than one state to financial ruin by their extravagance, and as the whites now hold the property, in self-defence they feel that they must make laws in order to protect their property.

They have therefore in the Southern States an educational test, in order to vote.

Then there is the desire to keep the white race pure, and therefore every effort is made to keep down anything that may lead to social equality.

This is as much to the interest of the negroes as of the white, as experience has shown that mixed races rapidly deteriorate.

There are a number of earnest men who feel that they must guard the rights of the negro, and see that he obtains justice in the courts and in business.

These efforts are worthy of the commendation of every Christian white man.

On the other hand, it is very necessary that they exercise care, lest their zeal do the negro more harm than good, by arousing prejudice and antagonism.

As an illustration of what we mean we refer to a Convention of Young People of the Methodist Church, recently held in Atlanta.

It is estimated that 200 young people were in attendance. The chairman of this gathering was Dr. W. W. Alexander, of the Atlanta Inter-Racial Committee.

In the report of the proceedings, in the Southern Methodist, published in Memphis, there were many things said that ought to cause thinking negroes to pray to be delivered from their friends.

Dr. Sopers, a Northern Methodist, now at the head of the Biblical Department of Duke University, informed these young people that one of Shakespeare's most noted plays preached against race prejudice, where Othello, a negro, was married to Desdemona, a lily-white woman, and when some one said that Othello was a Moor, an Arab, he replied that every one knew that Othello was a negro.

Later on, while disclaiming his belief in intermarriage between whites and negroes, he quoted biologists as believing that in the future intermingling of whites and blacks would take place on a large scale.

A young lady from Texas contended that culture and training made the only difference between the white and black races, and that an educated negro was as good as a white man.

She further said that she invited negroes to her home for dinner and to visit socially, and that others ought to do the same.

Another young lady did not recognize "race relations," and to her mind the only relations were human relations. She further declared that no one could be a Christian who did not invite negroes to their homes, and mingle with them on terms of social equality.

One lady from Arkansas argued that whites and negroes should attend the same school, and in this view she was supported by several.

We could quote further extracts from the speeches of many more, but it is sufficient to show that at such gatherings great harm is done to the negro race by his pretended friends.

We call attention to this conference, not because we hate the negro race, but for the purpose of opening their eyes to the danger from false friends.

We were reared among the negroes, and we were homesick once when we lived where we never saw them.

This paper has always been a friend of the race, so much so that more than once it has been charged that we were too friendly.

We believe that it will be for the best interests of the negroes that the whites shall continue to be

supreme. We believe that they should have equal privileges in the courts and in separate schools.

If the rights that these immature young people were claiming for them, were granted, we believe that in time a mongrel race would inhabit this land, and overturn our civilization.

Macon, Ga. TELEGRAPH FEB 1 - 1926

# SOUTH SOLVING RACE QUESTION, EDDY DECLARES

## Organized Inter-Racial Co-operation Necessary, He Says

## GOSPEL IS CITED AS KEY

## Commends Plan Started in Atlanta by John J. Eagan

## SAYS PROBLEM IS SERIOUS

## "Lynching in America Hampers Work of Missionaries"

ATLANTA, Ga., Jan. 31, (AP)—Inter-racial co-operation as organized and worked out by the South offers the solution of the race problem throughout the world in the opinion of Sherwood Eddy, of New York City. Mr. Eddy is a leading layman of the United States and has served in foreign fields as a missionary of the evangelical churches of this country.

He expressed this opinion here this afternoon in addressing a mass meeting of church members at the closing exercises of Religious Emphasis Week. Mr. Eddy said the race problem would be solved in applying the Gospel of Jesus to the whole of life. He commended the inter-racial commission which was started in Atlanta under the leadership of the late John J. Eagan. The plan has been extended throughout the country and more than a thousand committees of both races are working in co-operation in as many cities and communities.

"The race problem is serious," Mr. Eddy declared, saying he had seen it at work in Asia, India, and other countries of the world. The organization of a group of white negro leaders of Atlanta several years ago by Mr. Eagan to consult and co-operate in this matter, Mr. Eddy referred to as the beginning of a movement in which he has high hope will offer the solution for the world-wide problem of race relations. He said the solution could not come out of the North but out of the South, where the situation was better known and understood. Just the same, he asserted, as the solution of the Japanese problem would come from California and not from outside sources.

The work of John J. Eagan and the inter-racial committee had won hearings from the people of India and had been a great help to the missionaries in their work, he said.

### Lynching Hampers Work

Mr. Eddy told of how the work of missionaries had been hampered by lynching in America. He had seen the stories of lynchings printed in the papers of Japan, China and Italy. In the latter country Mr. Eddy declared a comic paper had a picture of an American lynching.

Application of the whole of the Gospel, Mr. Eddy said, would mean civic righteousness, clean politics, unity and co-operation between the churches, stewardship and the application of Christian teachings to business.

Dr. J. Stitt Wilson, of Berkley, Cal., another speaker, urged the practice of spiritual technique by taking a definite decision to lead a Christian life, daily prayer, and the consecration of life to the service of humanity. Mr. Wilson expressed the belief that the world was preparing for another great Christian movement or was heading for disaster.

Resolutions were adopted pledging those present to work and support the Christian council of Atlanta, support the commission of race co-operation and to register and discharge the duties of citizenship.

The Christian Council is made up of members from the evangelical churches in Atlanta. Under its auspices the week just closing has been devoted to religious emphasis.

### DR. JONES AND WIFE HONORED AT MEETING.

More than 500 Atlanta negroes attended a meeting at Big Bethel church Sunday afternoon in honor of Dr. H. Ashby Jones, retiring pastor of Ponce de Leon Baptist church, and to witness the presentation to him of a handsome silver pitcher.

Dr. Jones will move his family at an early date to St. Louis, where he has accepted the pastorate of one of the largest [illegible] section.

The Sunday meeting was called to order by W. A. Bell and tributes to the work of Dr. and Mrs. Jones in behalf of negroes were paid by Dr. John Hope, [illegible] Slutter, M. Wilkins, Dr. E. E. Johnson and B. J. Davis, speaking respectively for the colleges and schools, the churches, the business and professional groups, the inter-racial committee and the general public. W. F. Bodtie presided and the token was presented by Jesse O. Thomas, secretary of the Urban league.

Speakers assured Dr. Jones of the confidence of negroes of Atlanta and of their appreciation of his contribution to the "cause of interracial justice and good will," both locally and throughout the country. "We can only trust you may be able to render a greater service elsewhere," said Dr. Hope.

In presenting the token Jesse Thomas called attention to the fact that it had been selected as a joint tribute to Dr. and Mrs. Jones, "who had manifested the conscience and the courage to give of their sympathy and service to all alike."

In response, Dr. Jones expressed his appreciation of the tribute, his confidence in humanity and his appreciation for the colored race.

"You have justified my faith," he said, "and proven the truth of my gospel. . . ."

Musical numbers by the Big Bethel choir, by a chorus from the Leonard Street orphanage and by quartets from Atlanta university and Morehouse college, were offered.

Concord, N. C., Times

MAR 4 1926

## NEGRO AID IN SOUTH SPREADING TO WORLD

### Foreign Interest Shown in Work For Better Racial Relations.

Atlanta, March 4.—Work in the South for better relations between the white and Negro races is attracting worldwide attention and in several places the actual plan is being followed.

"The 12,000,000 Negroes in this country are but a small part of the world's colored population, and the relation of the races here is only a segment of a world-wide problem," said Kenneth MacLennen, Secretary of the Missionary Conference of Great Britain and Ireland, who has just made a study of the southern plan. "You may feel encouraged, therefore, to go forward with your efforts, seeing that they mean so much to millions in other lands."

Having met members of the industrial Commission, composed of leading white and negro citizens of the South, Mr. MacLennen learned that the organization, which had its start here largely through the efforts of the late John J. Eagan, had been extended into many Northern communities. Approximately a thousand committees are at work promoting the best interests of the two races.

The basis of the plan is consultation and co-operation. Conditions are discussed frankly and decisions reached s that the leaders may work together for a mutual objective.

England, South Africa and India are showing special interest in the commission's work, said Shrewood Eddy of the Young Men's Christian Association, who commended efforts to eradicate lynchings. Similar committees are being organized in [illegible] South Africa, he said.

VALDOSTA, GA. [illegible]

MAR 1 - 1926

## Racial Relations in South are Worldwide

(By Associated Press)

Atlanta, Mar. 1.—Work in the South for better relations between the white and negro races is attracting world-wide attention and in several places the actual plan is being followed.

The twelve million negroes in this country are but a small part of the world's colored population and the relation of the races here is only a segment of a world-wide problem," said Kenneth MacLennen, secretary of the Missionary Conference of Great Britain and Ireland, who has has just made a study of the Southern plan. "You may feel encouraged, therefore, to go forward with your efforts, seeing what they mean to millions in other lands."

Having met members of the Interracial Commission, composed of leading white and negro citizens of the South, Mr. MacLennen learned that the organization, which had its start here largely through the efforts of the late John J. Eagan, had been extended into many Northern communities. Approximately a thousand committees are at work promoting the best interests of the two races.

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FEB 1 1926

News

### A VERY FINE BEGINNING.

That a number of colored men of Monroe have become so interested, under the directorate of the Inter-Racial Council, to organize what is known as the Young Men's Christian Association for men and boys of their race, ages ranging from fifteen up, is a most commendable movement indeed—one that it is sincerely believed will have much to do in counteracting a great deal of the evil that's prevalent and, in many instances, keep the colored youth and older ones, out of the offense of breaking the law. The president of the new organization is A. R. Raiford, principal of the colored school—a negro who in mind and heart is qualified to render a very faithful and helpful service. White men, from time to time, will be asked to lecture the association and encourage it in every way.

Race Relations—1926

Improvement of.

Georgia

MAR 11 1926

# Race Relations Work Is Attracting Notice

Atlanta, March 7.—Work in the South for better relations between the white and colored races is attracting world-wide attention and in several places the actual plan is being followed.

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## A TRIBUTE TO DR. M. ASHBY JONES' TESTIMONIAL, MARCH, 28, 1926.

By B. J. Davis.

Mr. Chairman:

In the passing of the Rev. Dr. M. Ashby Jones, from Atlanta to St Louis, Missouri loses her first Citizen to St. Louis. Not first, because of political preferment, or other civic selections, but because of the worth of the man and his contribution in unselfish services, to the community of which he is part.

Some of you may have heard me a few nights ago, introduce our mayor, at a civic meeting, as our first Citizen, and refer to the President as the first Citizen of the Nation, may think I stultify myself, when I refer to Dr. Jones, as our first Citizen, but nay, not so. There is a fine differentiation between the position held in the public regard by Dr. Jones, and an individual who is first by reason of political preferment.

Like Washington, he is first in peace, first in civic and religious pride, and the first in the hearts of his fellow townsmen, because like Grady, who fell asleep loving the sections into a lasting peace, by the services he was rendering. Dr. Jones, in like manner, is first in our hearts, because he lives to love not only the race, but the Nation into a lasting peace.

Let me admonish you my brethering, that Dr. Jones is not serving you because you are Negroes, or has a special love for you, for that reason, he places his services upon higher and broader grounds. His services is one of humanity, because he believes the only way to serve God is to lift up all mankind. He believes that service to God, comes only by services to humanity. He believes in right and exact justice to all men, and an equal opportunity for all before the law. Others of you who have spoken today, represent the classes. I represent the masses. I am to speak to the toast of the Citizen. I am to speak for the common people, whom God made so many of.

I wish to assure you Dr. Jones, that you hold first place in all our hearts, for the services you have so uncomplainingly rendered for the good of us all. You have striven to teach us the fatherhood of God, and the brotherhood of man, as you had the light to interpret it. You are meeting the largest gathering of our people, that ever turned out to pay a testimonial of confidence and respect, to a public servant, on a similar occasion, and this is only a faint confession of our love for you, and the regard with which we hold you in our hearts. Had it not been for the many meetings on this day, this great auditorium would not have held your Colored friends, who would have vied with one another, to bless you on this occasion.

You have a place in the hearts of the people of Atlanta, without regard to race, that is distinctly your own. You earned it, and nobody can displace you. Though you leave us for St. Louis, where God has called you, possibly to a greater field, Atlanta will miss you; but God hath need for you elsewhere. Whereever you go, you will wear the mantle of our hearts, and the blessing of our prayers, in your new field of service to humanity.

MONTGOMERY, ALA

MAR 9 1926

## An Exemplary Case

(Savannah Morning News.)

**A few days ago the Morning News' columns contained a story of the death of a negro at his country home near Athens in northeast Georgia. The noting of the end of his life gave occasion to mention his record in the matter of rearing a family. Zach Hubert and his wife, Camilla, were born in slavery times. The record is that they took up their lives at the close of the war between the states with a spirit which marked many of the best members of their race in those times of confusion. They had been good slaves; they began to make themselves good citizens—in the community where they had always lived. They reared a dozen children. When Zach Hubert died the Associated Press sent out a story of this family of twelve—every one whom has by dint of commonsense and industry attained a place of usefulness and leadership among their people. The record says:**

**For fifty-three years, Zach and Camilla lived together on their farm near White Plains. They set an example of thrift and ambition for the race which has been reflected in prosperous negro developments in their plantation community. Like Zach, Camilla had been born a slave and on securing their freedom during the war between the states, the pair emulated the precepts of their one time owners.**

**The seven sons who gather for the burial yesterday were: John Wesley Hugert, principal of Cuyler High School, Savannah; Benjamin Franklin Hubert, chief of the department of agriculture, at Tuskegee Institute, Tuskegee, Ala.; Zach Hubert, Jr., president of Jackson College, Jackson, Miss.; James M. Hubert, head of the New York Urban League; Gadeas J. Hubert, pastor of the little church near here where his father and grandfather served as leaders and deacons; Theodore Hubert, a student at Morehouse College, Atlanta; Moses Hubert, a government employe at Philadelphia.**

**Two of the five daughters are in business in Chicago. One, Esther Hubert, is secretary of the Urban League for Negroes in Tampa, Fla. The others live in Atlanta. Four are married. Their husbands are professional and business men.**

**There are some born in freedom, born with fortunes at their hand, with advantage abundant to be had for the reaching after them, with a heritage of family and a record of race that ought to give them a fine start. There are many of these who have hesitated at the responsibility of rearing a family at all; there have been some who failed in the effort to rear one or two or three children. There are some who have complained at the financial burden of caring for and equipping for life a small family. Here is an example for all such. Could the circumstances of their beginning be more lowly, could the obstacles have been greater? Yet they have given their race and the country a dozen useful men and women—each of whom has made an advanced position in leadership because of training and good habits of life. And it is certain that the basic qualities these colored men and women found essential to success were given them in the humble home of their faithful, honest industrious, law-abiding parents.**

## NEGROES GIVE $500

Special to The News

AMERICUS, a., March 24.—Americus negroes at a meeting held Monday night pledged approximately $500 to aid in the advertising campaign of the Chamber of Commerce here. B. W. Warren, wealthy negro leader here, presided during the meeting which was attended by the direcotrs of the Chamber of Commerce and a number of other white residents.

## "EXACT JUSTICE" DEMAND WINS NATIONAL AWARD

### Georgia Daily Given Pulitzer Medal For Courageous Crusade for Fair Dealing and Tolerance

### EDITOR, JULIAN HARRIS

### Is Son of Author of Famous "Uncle Remus" Tales

Atlanta, Ga., May:—For his "brave and energetic fight against the Ku Klux Klan, against the enactment of a law barring the teaching of evolution, against the dishonest and incompetent public officials, against lynching and for justice to the Negro" Julian Harris, son of the author of the famous "Uncle Remus" stories, and editor of the daily Enquirer-Sun, of Columbus, Ga., has been awarded the Pulitzer gold medal for the most disinterested and distinguished public service rendered by any American newspaper during 1925. The fight which the Enquirer-Sun has been making against lynching and in favor of a fair deal for the Negro has for some time been noted with extreme gratification by the friends of interracial justice in Georgia and the south, and the national recognition which has come to the editor is meeting with enthusiastic approval.

In acknowledging the award Mr. Harris has given to the press a vigorous and effective statement of his position, from which the following extracts are of peculiar interest:

"The Enquirer-Sun has insisted and still insists that the Negro must be treated with equal and exact justice. I do not believe that there is any logic in telling outsiders that the Negro has the mind of an adolescent and must be treated like a child, and then lynching the 'child' as if his actions had been motivated by the trained brain of a Harvard professor. But lynching is in a sense a minor evil, in that it is not only decreasing but is in itself a crime so horrible, so cowardly and so nhuman that it must eventually disappear from all decent Christian coommunities. It is the long string of smaller injustices against the Negro which mount up.

"For more than five years The Enquirer-Sun has fought the Klan, denouncing it as 100 per cent un-American and as a cowardly masked gang which attempted to usurp the rights of constituted authority and foment racial prejudice and religious intolerance. With the exception of a small afternoon daily and a couple of weekly papers, The Enquirer-Sun carried on a lone fight. Finding no other Georgia newspaper intended to print The New York World's expose of the Klan, The Enquirer-Sun did so. Twenty per cent of its circulation disappeared in the air and the mails were burdened with anonymous threats. The Columbus chapter of the Klan as a final gesture paraded about 300 strong, masked and robed and carrying placards which contain such Christian sentiments as 'America for Gentiles,' Down with the Jews' 'Down with the Negro.' The fight against the Ku Kluxers was continued until the local Klan dwindled to the point of disappearing from public notice. The original chapter disbanded and efforts to get any strength have failed. Its first and last entry into local politics resulted in a 4 to 1 defeat."

## Augusta Votes Sewer For Colored Area

Augusta, Ga., April 15.—The City Council of Augusta has just authorized extensive additions to the sewerage system, which will greatly improve the sanitary conditions of the southern section of the city in which live most of the colored population. Eleven streets hitherto without sewerage will be served by the extensions authorized. The project was initiated and carried to success through the efforts of the local interracial committee, composed of a number of leading citizens of both races. Hon. George Barrett, prominent lawyer, heads the white section of the committee, and Miss Lucy Laney, principal of Haines Institute, is chairman of the colored section.

Commenting editorially on the enterprise, the Augusta Chronicle says, "It is of importance not only to the community immediately interested, but to the whole city, since the people of all Augusta are interested in and affected by the welfare and health of the colored population."

## GEORGIA PAPER WO[illegible] PULITZER PRIZE

The Pulitzer medal for the most disinterested and meritorious service rendered by an American newspaper for the year of 1925 has been awarded the Columbus Georgia Enquirer Sunday. The judge announced that the award was made for the paper's "brave and energetic fight against the Klu Klux Klan, against the enactment of a law against the teaching of evolution, against dishonest and incompetent public officials, and against lynching and for justice to the Negro." Here is another indication of the trend of the king of the world in regard to things fundamental and proof of the fact that time makes tremendous changes. Less than a a decade ago, this journal would have displaced the news of a lynching or an expected lynching for its readers with much satisfaction, described the mob in detail and condoned the lynching as a necessary thing in a state where the rights of Nordics must be of first consideration. Now it distinguishes itself among the journals of the nation for its advocacy of high thinking and of high living and the state in which it is situated signifies its agreement with its principles by continuing to read it and to make it prosperous. Even the Klu Klux Klan, now fortunately relegated to an oblivion from which it cannot return as such, could do not stop its onward progress; and it will be remembered that Georgia is the home of the Klan.

The signal service to the country of this paper and the distinction which has come to it might well point the direction of the public mind in America to still other journals which have not as yet come to see the signs of a changing public opinion in America. They may well view this accomplishment in the light of the fact and be convinced that a new conception of the rights as well as the duties of men is coming to the south and that their future will rest rather largely upon their willingness to follow the path of improved thinking and speaking on questions which are fundamental in the civic order of things Georgia is to be complimented upon the production of such an editor as heads this journal.

## DR. AND MRS. JONES GRATEFUL FOR THE TESTIMONIAL OF APPRECIATION GIVEN THEM BY THE COLORED CITIZENS.

Upon receipt of the pitcher that was sent to the St. Louis address, Mrs. M. Ashby Jones sent the following letter by Jesse O. Thomas, Field Secretary, National Urban League, which is self-explanatory.

April 20, 1926.

Mr. Jesse O. Thomas,
193 Auburn Ave.
Atlanta, Ga.

Dear Sir:

Saturday afternoon the package containing the most beautiful pitcher arrived. I opened it quickly and felt a wave of emotion, as I took it out of its wrappings. It is a wonderful gift and it is wonderful to feel that my husband and I have a place in the hearts of so many peoeple. The lovely pitcher and its beautiful inscriptions will always speak to us of that love and cheer many a moment that would otherwise be sad. I wish it were possible to know and thank each contributor personally, but as that is impossible, I do most heartily express my deep appreciation of all that was said of Dr. Jones and me and for the beautiful gift from you, as leader and spokesman.

Very sincerely your friend and theirs,

MAY TURNER JONES.

## ANTI-LYNCH GOT MEDAL

### WHITE GEORGIA NEWSPAPER WINS THE PULITZER GOLD MEDAL FOR BEST PUBLIC SERVICE BY AN AMERICAN NEWSPAPER

Atlanta, Ga., May 12, 1926.—For his "brave and energetic fight against the Ku Klux Klan, against the enactment of a law barring the teaching of evolution, against dishonest and incompetent public officials, against lynching and for justice to the Negro", Julian Harris, son of the author of the famous "Uncle Remus" stories, and editor of the daily Enquirer-Sun, of Columbus, Ga., has been awarded the Pulitzer gold medal for the most disinterested and distinguished public service rendered by any American newspaper during 1925. The fight which the Enquirer-Sun has been making against lynching and in favor of a fair deal for the race has for some time been noted with extreme gratification by the friends of interracial justice in Georgia and the South, and the national recognition which has come to the editor is meeting with enthusiastic approval.

### Enquirer-Sun States Our Position

In acknowledging the award Mr. Harris has given to the press a vigorous and effective statement of his position, from which the following extracts are of peculiar interest.

"The Enquirer-Sun has insited and still insists that the Negro must be treated with equal and exact justice. I do not believe that there is any logic in telling outsiders that the Negro has the mind of an adolescent and must be treated like a child, and then lynching the 'child' as if his actions had been motivated by the trained brain of a Harvard professor. But lynching is in a sense a minor evil, in that it is not only decreasing, but is in itself a crime so horrible, so cowardly and so inhuman that it must eventually disappear from all decent, Christian communities. It is the long string of smaller injustices against the Negro which mount up.

MAY 9 - 1926

## "FEARLESSNESS AND VISION"

*(From Americus Times-Recorder.)*

Julian Harris, editor and general manager of the Columbus ENQUIRER-SUN, in being awarded the Pulitzer gold medal for the most disinterested and meritorious public service rendered by an American newspaper during 1925, has brought an honor to himself, his excellent paper, his city and state. It is an honor splendidly earned and richly deserved.

Julian Harris possesses one of the most vigorous pens in the state. He is brilliant and fearless. He has made the ENQUIRER-SUN one of the most frequently quoted papers in the South because of its accuracy, fearlessness and vision.

The judges announced that the award was made to the ENQUIRER-SUN because of its "brave and energetic fight against the Ku Klux Klan, against the enactment of a law barring the teaching of evolution, against dishonest and incompetent public officials, against lynching and for justice to the Negro."

Congratulations, Neighbor.

May you live long and reap many other rewards for your unselfish service to those whom you would serve.

Illinois.

Race Relations - 1926

Improvement of

# CHICAGOAN URGES WHITE AND NEGRO PULPIT EXCHANGE

CHICAGO, Ill., Jan. 14.—Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, announced a movement for an "interchange of pulpits" among white and Negro Protestant congregations throughout Chicago, Sunday Feb. 14.

In an address to the monthly union ministers' meeting at the Central Y. M. C. A., Dean Mathews urged the interchange as a "concrete proof of mutual respect between black and white Christians."

The commission on interracial relations of the Chicago Church Federation is sponsoring the movement and Dean Mathews is chairman of the commission. Similar interchanges have been accomplished during the past two years "on an experimental scale" but the "interracial Sunday" next February should have much wider adoption, said Dr. Mathews.

**Dealing With New Negro**

Urging the proposition of interracial equality, the dean said:

"We are dealing with a new Negro, no longer content with hearing nice platitudes about gentle southern mammies. The Negro doesn't want to be patted condescendingly on the back. He knows he is not inferior. And he is not.

"Look for instance at Negroes in the ministry. Two, or perhaps even three, of the five greatest Protestant ministers in Chicago—greatest from the standpoints of ability to preach and ability to organize—are Negroes.

"But we Christians, even ministers, are acting narrowly, without much intelligent purpose, toward Negroes. When churchmen are asked what they will do for the Negroes they say with great gusto, 'We will love them.' Pooh, pooh!

"That is sentimentality. And sentimentality may be defined as an emotion you enjoy, but won't do anything about. A great sentiment or emotion gives.

"The interracial Sunday will be an accomplishment, not a sentimentality, for it will be visible proof to the world that we Christians, black and white, respect each other. Another practical method white Christians should adopt is to reform the vocabulary. Rule out forever humiliating nicknames for nations and races."

**Laughs at "Nordic Myth"**

Dean Mathews laughed at the "Nordic myth."

"I don't know what a Nordic is," he said. "Maybe he's an individual who by some mistake, instead of falling with the devil, rose with the angels. But I'm as much Nordic as the next man, probably more so, for I came from Maine, and the proudest Nordic of all are folks that came from Maine but don't live there any more."

## OPEN CAMPAIGN FOR INTERRACIAL PEACE

The Interracial Peace society, recently organized in Chicago, opened a series of nightly meetings Wednesday evening at 3032 State St. It was the society's first meeting and was sponsored by its secretary, Takeo S. Nosho, 7222 Wentworth Ave., a Japanese scholar interested in the union of all the darker races of the world. Fred Eastman is president of the society. It has 600 followers.

At the meeting Wednesday were two representatives of East India, R. S. Vaidhan and Prof. G. Reo of the University of Bombay. Seated on the platform with them were Rev. Lewis Delouche, B. S. Vaidhan, Robert S. Abbott, N. K. McGill and Rev. G. B. Pickens, pastor of the church in which the meeting was held. Others present were:

The minister said he agreed with Clarence Darrow, noted criminal lawyer, that we as a Race should stop praying so much and use force if we want to accomplish anything. Prayer, he said, has given the Race nothing, and we should talk less about going to heaven to drink sweet milk and more about living in the [illegible].

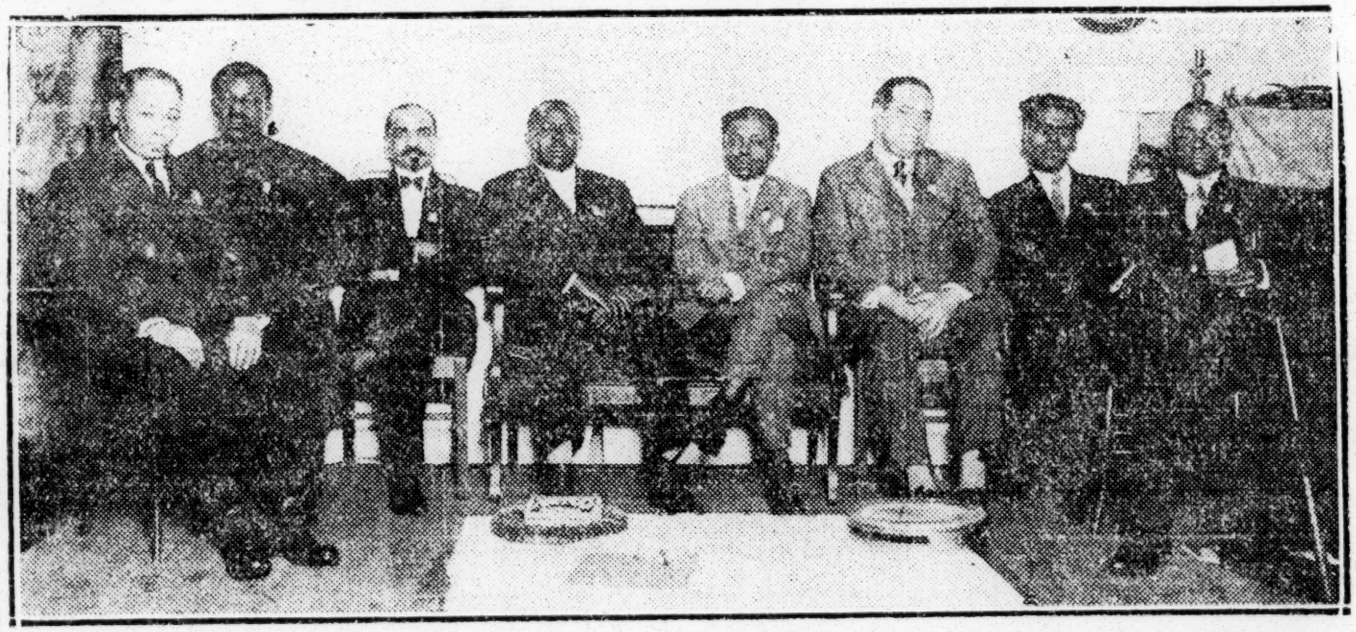
Prof. Reo, the next speaker, decried modern civilization which condones and ignores lynching, mob rule, discrimination and other forms of injustice heaped upon an innocent people. This, the white man's civilization, he said, was not wanted in India.

Mr. Abbott, editor and publisher of The Chicago Defender, followed Prof. Reo. In a masterful way he told the audience that this country was ours. He urged his hearers to be loyal to the American flag, to follow leadership, to educate themselves in head, heart and hand, learn trades and learn to do the work better than the white man can do it, forget the color of the skin, and recognition and opportunities will be ours.

In this connection the speaker paid a high tribute to the women of the Race who in certain vocations far excel their white competitors—as dressmakers, laundresses, etc.—and thus are more largely patronized in the community because of their ability.

"This country is yours; its flag is yours and it's up to you, men, whether you will be men or monkeys in America. Stand up for your rights, fight for your rights and if need be take your rights," Mr. Abbott said. "Here in Chicago keep your money together. Spend it with your own business men. You have freedom, a new Jerusalem here, so don't abuse your privileges," he concluded.

## INTERRACIAL PEACE SOCIETY MEETS



—Defender Photo.

The Interracial Peace society held its initial meeting Wednesday evening at 2932 State St. It opened with representatives of Japan and East India and has for its object the union of all the darker races of the world. Seated on the platform from left to right are: Takeo S. Nosho, Japanese secretary of the society; Rev. Lewis Delouche, B. S. Vaidhan, R. S. Abbott, N. K. McGill, H. G. Burton, Prof. G. Reo of India and Rev. G. B. Pickens.

## WHITE PREACHERS BAR NEGRO FROM CHURCH PULPITS

### Race Relations Day Means Little

Despite widespread publicity for the supposedly "great success" that has met this year's exchange of ministers for one day between white and Negro churches on race relations, day arranged by the Interracial church federation to promote the sham of better race relations under the cloak of christianity, the Jim-crow attitude of the white churches and the committee has been severely criticized by the Negro press.

**Brands Move as Hokum.**

A local Negro paper which admits to such bumkum as the fact that they believe "that the solution of the race problem must come thru christians and their churches," severely castigates the Interracial church federation for their statements that this year's exchange of ministers proved the "greatest progress in the history of Chicago in the development of amicable race relationships between the white and Negro races," and branded this and other statements as just plain "hokum."

Local ministers of the largest Negro churches who allowed their pulpits to white preachers for this day, were sent to small white churches on the outskirts of the city—one as far as Janesville, Wis.—ninety miles from Chicago. A reporter sent to cover the sermon of a Negro preacher in a white church, told of it being so far away that he "rode a street car as far as it went, then he rode a bus as far as it went, and finally walked as far as he could go—and was then almost to the church."

**Send Negro Preachers to Sticks.**

Negro ministers having friends among white ministers and arranging for the exchange of their pulpits between themselves were not allowed to act on their agreements but had to take pulpits assigned to them out "in the bushes," where God was evidently less particular. Another minister was sent to a German Lutheran church where he refused to go.

The Jim-Crow attitude of the white churches proves the Negro worker can expect no social nor economic improvement from the white church in this or in any other world, nor can he expect it from the Negro church that co-operates with the church of the whites. Quite obviously he will have to depend on his own power and strength, together with white workers thru political and economic organization.

Race Relations—1926

Improvement op.

Kentucky

LOUISVILLE

KENTUCKY

OCT 27 1926

# *Interest In Negro Race Seen As Hopeful Sign*

That the students and faculties in the great schools and universities of the South are showing an increasing interest in the proper solution of the race problem and in the progress of the negroes of the South is, in the opinion of Dr. James Bond, director of the Interracial Commission of Kentucky and State Y. M. C. A. secretary for colored work, one of the most hopeful signs of the times. A large number of these universities and colleges carry courses touching upon the progress of the negro race and upon his relation to religius, economic and social problems in the South for which credits are given. Questions growing out of these race problems are popular themes in these universities and colleges for prize essays and orations, the Interracial Commission, with headquarters in Atlanta, offering one of these prizes.

The interracial Commission of Kentucky has for a number of years brought white and colored people interested in these problems in every section of the State to an annual meeting, where these questions are discussed from every angle. The seventh of these conferences will be held in Louisville November 19 and 20, the Friday afternoon and Saturday morning sessions being held in the Jefferson county courthouse and the Friday night session in the Warren Memorial Presbyterian Church, as usual. The commission is extending a special invitation to the students of the Baptist Seminary, Presbyterian Seminary, University of Louisville and Simmons University, for it well knows that the destiny of this country a few years hence will be in the hands of these and similar groups of young people throughout the country and the commission would be gratified and encouraged if the young people in our colleges in the city and throughout the State could find it possible to attend these conferences and take part in them.

The Friday night session at Warren Memorial Presbyterian Church will be of unusual interest to these student bodies, for Dr. W. D. Weatherford of Nashville, Tenn., one of the foremost thinkers and writers upon the race problem, will be one of the speakers, while James Weldon Johnson, New York, a poet and author of distinction, having written one of the best anthologies of negro poetry and having won great distinction as a forceful and elegant speaker, representing the new type of negro, will be the other speaker. Simmons University and Lincoln Institute will furnish the music for the occasion.

Louisiana.

Race Relations - 1926

Improvement of

MACON GA TELEGRAPH
MARCH 3, 1926

A CORRESPONDENT of the New Orleans Times-Picayune writes that paper to commend a streetcar motorman who stopped his car at a busy corner and held up traffic so that two blind Negroes without a guide could cross the street without fear of being run over, which reminds us of an incident which we observed from our sanctum window some little while ago. An old blind Negro stoop on the edge of the sidewalk in front of The Telegraph office and appeared to be listening for a lull in the traffic so that he might make his way across the street But there wasn't any lull. Cars kept scooting up and down the street without any sign of a let up. Several times the old Negro ventured a step or two away from the curb but every time the whizz of an approaching car would frighten him back again. Watching him was about to give us the heebie jeebies so, in self-defense, we decided to go down and pilot him across ourself. But just as we reached this decison an elegantly dressed woman with the air of the patrician sticking out all over her happened along. She observed the frightened old man step timidly from the curb and shamble back again and without a moment's hesitation, as if it were the most natural thing in the world, she stepped up, said something we couldn't overhear, and took him by the arm and escorted him across the street. She went out of her way to do it, too, because once she'd landed him safely on the opposite side she came back where she'd started from and kept on down the street. She was a lovely lady to start with, but somehow or other to us she seemed lovelier than ever after that. And we resolved then and there that if she ever runs for anyhing—we don't care what—we are going to drop in at least three votes for her, if we get put in jail for it.

J. D. S.

# INTERRACIAL CO-OPERATION AND BETTER UNDERSTANDING BETWEEN THE RACES.

(An Editorial.)

New Orleans, La.—For the last ten years interracial councils and meetings have been held over the country and the Southland, with a view of bringing about means of better relations and understanding between the two races Many resolutions have been offered, suggestions made, vital points discussed objectives set to better conditions among colored people and bring abou better relationship.

Informer

The Committee on Interracial Co-operation was founded about ten years ago in Atlanta, Ga., and since then various other councils have been held each year throughout the country. Now since the councils and meetings, the question is uppermost—"What good has come from them and what effect have they brought about?"

12-11-26

Not long ago an inter-racial council was held at one of the leading churches in this city, which aroused much interest. At this meeting one of the white speakers forcefully impressed the idea that it was better understanding that was needed, and the white man of the South had to be educated to the extent that he might see the good that is in the colored man, not that the colored man might be better able to serve the white man as a servant, but that he will be able to serve humanity. The idea seems to be born and instilled in the heart of the white man of the South that the Negro is best fitted to serve, and to do menial labor. It was said the class of white men and Negroes that frequent pool rooms and grog-shops cause most trouble. It is not always that class of men who frequent these dens, for their contact gives them a better understanding.

Houston, Texas.

Some of the objectives set by the Louisiana State Committee on Race Relations at its annual meeting last year were: Efforts to secure a state home for delinquent Negro boys, preliminary steps toward the prevention of overcrowded and insanitary housing conditions, the provision for more adequate public school facilities for Negro children, parks and playgrounds, and opportunities for Negro physicians and nurses to secure experience in the Negro wards of public hospitals.

Scarcely had these meetings closed and records filed away before the colored citizens of New Orleans were denied the privilege of front entrance to the Charity Hospital, and the hateful segregation law prohibiting Negroes living in desirable localities was passed.

School children are still crowded in inadequate buildings, poorly equipped and ill-ventilated. No parks or playgrounds, no provision or preparations are made for Negro doctors or nurses to secure the experience in any public hospital or any institution which is so sorely needed. The Interracial Council denounced lynching and proposed to send out its literature all over the world and to see that it reaches the hands of such people in public life as ministers, public officials, judges, police chiefs, railroad officials and members of Association of Commerce. In spite of these resolutions the proceedings of these meetings seem to get no further than the walls of the buildings in which these meetings are held. The press representatives were not fair in giving account of proceedings and what actually was said and transpired in the meeting.

Race Relations—1926

North Carolina

Improvement of

Charlotte, N. C., Observer

JUL 27 1926

## NORTH CAROLINA AND THE NEGRO.

**Professor Moore Gives Facts and Figures to State's Credit.**

To the Editor of The Observer:

North Carolina leads the United States in the matter of economic advance over a period of 15 years is the opinion of Secretary of Commerce Hoover in a recent statement made regarding the great growth of the South.

Not only in industrial and economic growth but in educational and social welfare progress no other State in the South is in sight of her.

Twenty-five years ago Georgia was regarded as the Empire State of the South so far as wealth was concerned. But today according to the census of 1925 the wealth of Georgia is less than four billion dollars, while that of North Carolina is over six billion.

While material progress is very much desirable, on the other hand the educational and spiritual values are far more permanent and worth while.

For instance North Carolina is spending over $20,000,000 a year for the education of its children, white and colored.

Fifteen years ago it was spending but a little over one million dollars.

Today it is spending nearly $5,000,000 a year on the educating of the little black boy and girl, whereas 15 years ago it was spending scarcely one million dollars in the education of the negro in urban and rural communities. In the latter communities, at that time, the State was spending only about $350,000 a year for negro education.

Now, the Old North State spends more for educating the children of its negro citizenry than the State of Georgia spends upon the education of both races, according to Benjamin Davis' statement in The Atlanta Independent (negro) not so long abo.

Furthermore, North Carolina spends nearly $100,000 annualy in negro social welfare work, the director of which is Lieut. L. A. Oxley, of Raleigh, who is well equipped for the task. No other Southern State, so far as I am advised, spends money for any such purpose and very little for the whites, for that matter.

Another thing of vital importance for which North Carolina is noted, viz.: mob law receives very little comfort and encouragement in this particular atmosphere, as those who are now serving penitentiary and road sentences in the State because of their thoughtless escapades in the above-mentioned direction, can testify.

We also have a Chief Magistrate in the person of Hon. Angus W. McLean who is determined that every citizen in the Commonwealth shall receive justice and fair play under his Administration, regardless of his race and social standing. Moreover, another thing not to be minimized, that has enhanced the welfare situation of the negro in this State, is the fact that, over 99 per cent of its population is of English and Scotch descent, native born, who inherently believe in fair play and justice. No other Southern State has such a population and very few elsewhere.

North Carolina in my opinion is gradually approaching the standard of education, wealth and social welfare advantages for which Massachusetts is noted.

After the World War, when the hegira began to set in from the South towards the North, thausands of negro immigrants from States further south dropped off in North Carolina instead of continuing their journey North. As my duties at that time were such as to take me over the State, I often came in contact with some of these migrants. In conversation with them as to why they didn't keep on going where they first intended to go when they left home, they would invariably reply that they had heard that North Carolina was a good and safe State in which to live, so they decided to try their chances here. Consequently, the result of such decisions, caused the population of the State, according to the census of 1920, to increase more largely than any other Southern State.

This new influx of population brought some very good and desirable colored citizens, while on the other hand some very undesirable ones.

Owing to the general diffusion of the proper kind of education, criminality among the younger generation of the native colored race is greatly diminishing, and but for the incoming of this bad negro from the States farther south, where he has not been used to humane treatment by the whites among whom he lived, negro criminality would be almost negligible. For three-fifths of the heinous and felonious negro criminality, according to the State courts, is due largely to the negro interlopers.

In the course of time, however, if they don't all get in the penitentiary or on the rock pile, they will eventually be made good citizens by reasons of their wholesome environments.

Over 30 years ago North Carolina was regarded by the negroes of the United States as the paradise of the South, but when the Russell Administration (1896-1900) a combination of the so-called Republican-Populist fusion, got control of the State, it was a direful and unfortunate event for the negro in this bailiwick, as some of us survivors can tell. The white man became very much embittered against the negro, as he held him responsible for the maladministrations of the Republican scalawags and Populists, who held the offices.

When the Democrats were returned to power in 1900 they determined to get even with the negro for aiding these ungrateful political mountebanks in putting them out of power. As a result of it, what the different subsequent Democratic Legislatures did for the negro is of pathetic record.

But for "Russellism" and its concomitant political evils, I do not believe the negro would have been disfranchised and other discriminatory laws enacted against him.

However, in the course of time, the hearts of those in power relented and became mellow, so that now the negro is gradually coming into his own educationally, socially, politically, economically and otherwise.

CHARLES H. MOORE.

Greensboro, July 25.

## Prizes Awarded For Interracial Papers

### First and Second Money Received by Students of Duke and N. C. C. W.

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## Southern Opinion and Race Reltaions

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When asked how the Negroes had behaved after the Civil War, General Gordon replied: "They have behaved so well that the remark is not uncommon in Georgia that no other race on earth relieved from servitude under such circumstances as they were would have behaved so well."

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"Let us give the Negro his uttermost rights, and measure out justice to him in that fullness the strong should always give to the weak. Let us educate him in that fullness the strong should always give to the weak. Let us educate him that he may be a better, a broader and more enlightened man. And let us remember this—that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure. But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace."

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WINSTON-SALEM, N. C.
Sentinel
DEC 3 1926

# Race Relations In North Carolina Best In Country

## Problems of White and Colored Citizens of the State Are Adjusted by Commission Which Operates On Basis of Justice.

"Interracial relations are probably more satisfactory in North Carolina today, than in any other part of this country," says Dr. W. C. Jackson of the North Carolina College for Women, in the Christian Science Monitor. "This condition exists," he adds, "because the people have quit theorizing about the so-called Negro "problem," and have settled down to a calm, sane and natural way of living and thinking." Dr. Jackson continues:

"Fear, dislike, distrust, and lack of understanding are giving place to mutual trust, forbearance, good will, and understanding. Co-operation between the races is the rule and not the exception. Every one recognizes that the Negro, constituting about one-third of the population, is here to stay; that he is a human being; that the welfare of both races is inextricably interwoven; that white and Negro will rise or fall together; that the same principles of justice and fairness and opportunity must prevail with both races; that the very ideals of our government, the character of our religion, and the existence of our civilization itself rest upon our ability to deal adequately with the questions that confront us.

"The chief factors in the establishment of racial harmony and co-operation in North Carolina are economic opportunity, educational advantages, the administration of justice, the influence of leadership and work of the State Interracial Committee.

"With the approval and assistance of the white, the Negro is steadily buying land, acquiring homes, and becoming a property holder. He is more and more entering the learned professions such as teaching, law, medicine, dentistry. He is engaging in every kind of business; banking, insurance, merchandising, catering, and contracting. He is making his way in every trade and occupation that is practiced in the State.

"What the State is doing in education is most important. Under the able leadership of Prof. N. C. Newbold, director of the division of Negro education, of the State Department of Education, and with the active sympathy of State Superintendent of Public Instruction A. T. Allen a very remarkable work is in progress.

"The State is maintaining public elementary, secondary, and high schools, normal schools, and colleges. It is erecting good school buildings, providing equipment, training teachers and raising academic standards. For the five-year period, 1921 and 1925, inclusive, the State spent approximately $18,000,000 on Negro education—a sum greater that it spent for both races in its entire educational system from the elementary schools through the university for the five-year period 1910-1915.

"Nothing that is being done in North Carolina is quite so effective as this educational work in establishing relations of mutual understanding and respect between the races.

"There has not been a lynching in the State in years. The present governor and his immediate predecessors have been so diligent in the enforcement of the laws and the judges have been so uniformly fair in their efforts to do justly by the Negro, that a new feeling of confidence and trust is developing.

"No mean factor in interracial relations in the State is the shaping of public opinion through the press and through the public utterances of such leaders as Dr. William L. Poteat, former Governor Morrison, J. Y. Joyner, Dr. E. C. Brooks, A. M. Scales, and a host of others, who speak with sympathy and knowledge and disinterestedness.

"And, as a sort of meeting ground for all parties and programs, there is the State Committee on Interracial Co-operation, composed of about 100 men and women, leaders of both the white and Negro races, standing by at all times to allay friction, to clear up misunderstandings, to promote good will and co-operation, to encourage and to inspire hope and confidence.

"These things are merely the evidence of the direction in which the State is going. There is no intention of boasting or of conveying the idea that success has been attained

McDonough, Ga.
Weekly
DEC 10 1926

# SOUTHERN OPINION AND RACE RELATIONS

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"We must see to it that at all times the less favored black man shall get a square deal in business relations and in the courts. Wise leaders among Negroes must be encouraged in their splendid efforts to aid their own people points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in this State must see to it that the laws protecting Negroes in their lives and property are religiously enforced. . . and that there be the fullest cooperation between the white man and the black to the end that peace and prosperity come to white and black alike".

Race Relations - 1926

Maryland.

Improvement of

# The Interracial Commission

(From the Balto. Jewish Times)

There are more than one hundred thousand Negroes in the State of Maryland. As citizens of the community we should all be interested in the well-being of all groups. Indifference means danger to the health and happiness of the rest.

Last year the State Legislature appointed an Interracial Commission composed of leading representatives of the white and colored races, to study the problems of the latter and to report back their recommendations in 1927. The Interracial Commissions now functioning in other states, have been of great importance in promoting better understanding between the two groups. Through them the mutual interests of the races in a community or state are discovered and advanced. Their usefulness has been evidenced by the splendid progress made in educational, health and housing fields with noticeable benefits redounding to the entire community.

The Maryland Interracial Commission is working on two basic principles. The first is that the New Negro is a person who is worth encouraging for the good not only of his own but of all peoples. As never before in his history the Negro is finding self-expression. In Music, Poetry, Art, in books, he is saying things of import. He is no longer the silent, suffering person we once knew.

The second thesis is that each people has a contribution to make to the world's civilization. The sooner all groups can be brought to efficiency, the sooner will the world be the beneficiary. Neither races nor individuals work out their destinies alone, but in cooperation.

## Moss Addresses John Hopkins Summer School

R Maurice Moss, executive secretary of the Baltimore Urban League, had the unusual experience of being invited to address three classes at the Johns Hopkins University Summer School this week.

On Monday Mr. Moss addressed the class studying social problems on the various phases of the Negro problem both locally and nationally The work of the Urban Leagues in various industrial communities was outlined by the speaker who sought to show that the problem of the Negro city dweller is the same as that of his white neighbor but that it is often accentuated in the case of the colored man by the item of prejudice.

Following the talk there was a lengthy discussion based upon questions asked by the members of the class. One of the men in the class who seemed particularly interested in the talk afterward remarked that tho he had been born and reared in Maryland, he knew little of the problem.

"I am from the mountains in the western part of the State and I have children who have never seen a colored person," he said.

Dr .Broadus Mitchell, instructor of the class and president of the Baltimore Urban Leaue remarked that in the state of Mississippi in which he was born that there were twenty Negroes for each white person and that he was several years old before he saw any white people other than his own family.

On Wednesday Mr. Moss returned to the University to address two classes in " Industrial Problems" on the subject "The Negro in the industrial history of the United States." All three of the talks were well received and the discusions after them were very spirited.

Race Relations-1926. Michigan.

Improvement of.

## Michigan Establishes State Interrace Body

Lansing, Mich., May 22.—Fulfilling a promise given to the advisory board of the division of Race welfare and statistics in its first annual session, Alexander J. Groesbeck, governor of Michigan, has announced the appointment of a state interracial commission consisting of 10 members, five of them white. They were named as follows: Oscar W. Baker, attorney, Bay City; Carl Ash, prominent civic worker of Cass county, Dowagiac; Charles Handy, successful business man of Flint; Cecil Rowlette, attorney, Detroit, and an experienced worker in racial relations programs; Donald Marshall, welfare worker at the Ford plant, Detroit. The white members are: Hon. Carl Young, commissioner of the department of labor and industry, compensation division, Lansing, under whom the division of Race welfare and statistics was originally established; Hon. George W. Sample, judge of the circuit court, Ann Arbor; J. R. Ellison, city manager of Muskegon, Hon. Charles C. Greene, mayor of Battle Creek, and C. Edward Knight, manager of the Detroit creamery, prominent layman of the Methodist Episcopal church, and an ardent welfare worker.

With the creation of this body Michigan has strengthened its reputation for fair consideration given its Race citizens. The announcement of these appointments tends to still further strengthen racial harmony and make possible a concerted movement to establish the Race in Michigan on a firm economic foundation.

It is expected that the commission will meet early in June to review the activities of the division of Race welfare and statistics and outlinging their plans.

## FIVE RACE MEN APPOINTED ON STATE INTER-RACIAL COMMISSION COMMISSION IN MICHIGAN

Lansing, Michigan, May 15, 1926—Fulfilling a promise given to the Advisory Board of the Division of Negro Welfare and Statistics in its first annual session, Alexander J. Groesbeck, Governor of Michigan, has announced the appointment of a State Interracial Commission consisting of ten members, five colored and five white. They were named as follows:

Topeka Plaindealer 5-21-26

Mr. Oscar W. Baker, Attorney, Bay City

Mr. Carl Ash, prominent civic worker of Cacc County, Dowagiac

Mr. Charles Handy, successful business man of Flint

5-21-26 Topeka Kansas

Mr. Cecil Rowlette, attorney, Detroit, and an experienced worker on racial relations programs

Mr. Donald Marshall, welfare worker at the Ford plant, Detroit.

The choice of this Commission will no doubt meet the approval of the masses of people of both groups, as every man named represents the highest type of broad-minded, tolerant citizen. With the creation of this body, Michigan has strengthend its position as one of the foremost states in the Union in the consideration given its Negro citizens. The announcement of these appointments tends to still further strengthen the feeling of deep friendliness existing in the hearts of the colored citizens of Michigan for Governor Groesbeck. In every manner he has shown conclusively that all men in his opinion, are entitled to equal consideration, and in this step to insure racial harmony within the borders of the State, he has made possible a concerted movement to establish the Negro race in Michigan on a firm economic foundation.

Through the deliberations of this Commission and the activities of the Division of Negro Welfare and Statistics and its Advisory Board members, official recognition of the demon Prejudice, and an effort to combat its evil influence, can have but one affect—a guarantee to every person that in Michigan he may expect and demand his full constitutional rights as an American citizen.

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This summer promises to be the greatest camping season in history, according to W. L. Hutcherson, Secretary of the Water Street Branch Y. M. C. A., Wichita, who announced today that plans had been completed for the usual camps operated under the auspices of the State Association at Camp Wood Elmdale, Kansas.

No other State in the Union has opened its Camps to Negro Boys. Kansas has done this for five years. However, the response from Negro boys has been exceedingly discouraging. Wichita has had boys at Camp Wood each year. The affect upon their lives has been very outstanding. Two of our boys are now Junior Leaders.

All over the United States, Mr. Hutcherson said, similar preparations are under way. Reviewing the camp situation as a whole, he predicted tha more than 1,000,000 boys and girls would be in 6000 camps this year under the direction of various organizations interested in building up the character of American Youth. But in other places, the door is closed to Negro Youths.

"The popularity of summer camps is steadily increasing," he declared. This is borne out in recent statements by both H. W. Gibson, of Boston, president of the National Camp Directors' Association, and Arthur N Cotton, of the Y. M. C. A. National Cauncil in New York. senior secretray of the Association's work among boys in the United States.

"Mr. Gibson,who is also head of Y. M. C. A. boys in Massachusetts and Rhode Island and director of camp Becket in the Berkshires, has credited his growth in camp popularity to the act that the summer camp fills a need or recreation and relaxation which in our present civilization, can be obtained in almost no other way. As our life grows more and more complex, it becomes cantinuelly more and more important that some means be found for getting away from the furry and bustle."

Camping already is becoming a part of the education movement. According to Mr. Hutcherson, many teachers are taking up a study of camp leadership Columbia University, Howard, Boston University, Goucher College, and Western Reserve have included a study of camp management in their curricula, and Harvard offers a degree for a thesis on the subject "Camping as an Educational Facility."

Within the last ten years the number of boys in Young Men's Christian Association camps has quadrupled, it was said. Last year the Association had 103,153 boys and young men enrolled, and the Y. M. C. A. had 101,957 girls. The only organization which had more campers than the Y. M. C. A. was the Boy Scouts of America with 259,702, mhile the Girl Scouts and the Campfire Girls had 22,501 and 17,626 campers respectively.

Financial estimates showed the value of Y. M. C. A. camp sites and equipmentto be more than $3,400,000.

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We note in the Press Bureau report of May 15th, that the Foreign Mission Conference of North America, has sent a memorandum to President Coolidge, Secretary of State, Kellogg and Senator Borah recommending that the United States co-operate with the League of Nations in adopting a new International Convention against slavery. The Conference's memorandum claims that slavery still exists in a number of places. That in ninteen areas in Europe, Asia and Africa, slave-raiding, slave- trading and slave markets still exists.

The Conference suggests that the influence of the United States in Liberia is such as to make its co-operation desirable in dealing with conditions there. When men recognize the Fatherhood of God and the Brotherhood of man, then we will not have to legislate to compell men to be humanely on toward the other. How long, Oh! How long?

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Our Hon. President has signed the Bill which provides for seperate bathing beaches for Negroes and whites, regardless of the protests and appeals from the N. A. A. C. P. which represents millions of loyal citizens of our group and hundereds of men and women of his own race who should not have any more of the reality of the Constitution that say "All men are free and equal. Now since the President acquiesed to the will of some of the people will not the representative Mr. Madden heed. the appeal to them to see that the appropriation is adequate to have the beach in the desired location.

Mr. Madden is chairman of the Committee of Appropriations in the House of Representatives and colored citizens are urged to write to him asking for favorable location for the colored bathing beach.

## RACIAL GOOD WILL CLUB DOES EXCELENT SERVICE

(By The Associated Negro Press)

Detroit, Mich., Sept. 5.—A few more organizations, in this and many other cities, of the type of the Highland Park Americanization Association of this city which hold classes in Americanization and racial good-will, would go a long way towards overcoming the strained relations between races. Five hundred men and women students and graduates of the association classes, representing twenty-five nationalities, held a celebration in honor of the fifth anniversary of the work of the association, on board the Steamship Put-In-Bay, at which time they extended the ideal of brotherhood of nations. One of the white dailies of Detroit had this to say:

Pittsburgh Courier 9-11-26 Michigan

"Old world racial, national, and religious rivalries were forgotten and Christian and Mohammedan, Caucasian and Ethiopian, Nordic, Latin—all united by common ideal of Americanism—sang and danced and played together till the boat brought back to Detroit late in the evening."

# Michigan Governor Names Interracial Commission

Lansing, Mich., May 28 (PNS)—Fulfilling a promise given to the Advisory Board of the Division of Negro Welfare and Statistics in its annual session, Alexander J. Groesbeck, Governor of Michigan, has announced the Commission consisting of ten members, five colored and five white. They are named as follows:-

White members: Hon. Carl Young Commissioner of the Department of Division, Lansing, under whom the Labor and Industry, Compensation Division of Negro Welfare and Statistics was originally established.

Hon. George W Sample, Judge of the Circuit Court Ann Arbor; I. R. Ellison City Manager of Muskegon; Hon. Charles C. Greene, Mayor of Battle Creek; C. Edward Knight, Manager of the Detroit Creamery; prominent lawyer of the Methodist Episcopal Church; and an ardent welfare worker.

Colored members: Oscar W. Baker, Attorney, Bay City; Carl Ash, prominent civic worker of Case County, Dowagiac; Charles Handy, successful business man of Flint; Cecil Rowlette attorney, Detroit, and an experienced worker on racial relations programs; Donald Marshall, welfare worker at the Ford plant, Detroit.

With the creation of this body, Michigan has strenghtened its position as one of the foremost states in the Union in the consideration given its Negro citizens. The announcement of these appointments tends to still further strenghten the feeling of deep friendliness existing in the hearts of these colored citizens of Michigan for Governor Groesback.

It is expected that the commission will meet in June for the purpose of receiving the activities of the Division of Negro Walfare and Statistics and outlining their plan of action for the promotion of better racial standing and relationship.

# $10,000 FOR INTERRACIAL SOCIAL STUDY

## Survey Is Started by Detroit Commission

Ten thousand dollars has been appropriated through Mayor John W. Smith and the Detroit community fund for an intensive survey of the Race problem in Detroit for the purpose of developing a program for bettering relations between the races in Detroit, which have become somewhat strained as a result of the Sweet case. The survey was begun last week under the auspices of Mayor Smith's interracial commission of which Reinhold Niebuhr is chairman. The commission was appointed last fall after the riots.

Forrester B. Washington of the Armstrong association, Philadelphia, and Prof. Robert T. Lansdale of the sociology department of the University of Michigan, are directors of the survey. These two men are assisted by a staff of five assistant directors who are experts in the fields which the study will cover. Three of these assistants are instructors at the University of Michigan, one is an instructor at the University of Wisconsin and the other two men have obtained degrees in the social sciences at Ohio State university and the University of Michigan.

### WORK WITH EXISTING AGENCIES

The survey directors have the cooperation of the more important public and private social agencies in ascertaining the facts and have access to much data already gathered by various city departments.

The fact finding portion of the survey is being made in co-operation with the Detroit bureau of governmental research. Prof. Lansdale and Mr. Washington will make a fact report without recommendations through the bureau of the commission. Any recommendations to the mayor and to the public which may come out of the survey will be presented by the commission.

The interracial commission is functioning through four subcommittees who will co-operate with the directors of the survey in obtaining information. These committees are as follows: Finance and business: Chairman, Fred M. Butzel, formerly vice president of the board of commerce, former chairman of board of house of correction, a prominent attorney and philanthropist; Donald Marshall of the sociology department of the Ford Motor company, and Fred C. Gilbert, president Detroit Citizens league.

### PROMINENT FIGURES ON COMMITTEES

Population, health and housing: Chairman, Mrs. C. S. Smith, Race woman, widow of Bishop C. S. Smith, prominent in women's club work throughout the country; Mrs. Charles M. Novak, formerly head of the International institute and an ex-president of the Detroit Federation of Women's clubs; Dr. E. A. Carter, successful Race physician and an official in the Liberty Life Insurance company.

Recreation, education, social service and religion: Chairman, Bishop Wm. T. Vernon; Wm. Hayes McKinney, former president of the Detroit branch of the N. A. A. C. P. and a well known attorney; Dr. Reinhold Niebuhr, prominent Lutheran pastor, well known nationally for his activities in liberal movements.

Law and order and public opinion: Fred C. Dewey, corporation lawyer and head of one of Detroit's outstanding legal firms; Walter H. Stowers of the firm of Barnes & Stowers, one of the oldest firms of Race lawyers in Michigan, and Jeff B. Webb, prominent business man and manager of the Detroit Symphony orchestra.

Race Relations - 1926.

New Jersey.

Imocovement of.

# Whites Protest. Dismiss Negro-Hating Cop.

(A. N. P.)

GLOUCESTER, N. J., May 15—Charged with brutally assulting two colored men, Policeman William King was summarily suspended [illegible] the Gloucester police force. The order of Mayor Anderson followed hearing of a delegation of Broadway residents.

George Haines, his wife and Mrs. [illegible], all white, led the indignant residents of the neighborhood. They said King, whose traffic post is at Broadway and Market Streets, appeared suddenly in front of the two men Thursday night seized them, pummeled them with his fists and took them to city hall. It was said the policeman continued his assult ever after arriving at the police station.

King, it was charged, was drunk. The first complaint against King's actions was made soon after he arrived with his prisoners. The two men, William [illegible] Clifford Brown, said they were walking along Broadway, bound from Pennsgrave to Camden, leaving one job and going to start on another, when King seized them. They involuntaily remained at city hall to testify before Mayor Anderson.

Gloucester has never had a colored resident. Several times when Negro families moved in the town they were driven out by hoodlums.

Race Relations-1926

New York.

Improvement of

# Race Situation in South Shows Improvement

## Interracial Commission in Annual Report Surveys Extensive Program

ATLANTA, Ga., Jan. 17.—That the South, through its interracial movement, is making an important contribution toward the problems of racial adjustment around the world, is indicated by the report just issued by the Commission on Interracial Co-operation, with headquarters in this city. Not only are interracial conditions being rapidly improved throughout the South along the lines of better understanding, elimination of conflict, educational provisions, public utilities, housing, courts, and the like, but, according to the report, the movement is being studied abroad with great interest because of its possible application to similar situations in Africa, India and elsewhere. A parallel movement, under Government auspices, has already resulted in South Africa, says the report, bringing together the British and the natives for conference and co-operation in the solution of mutual problems.

"Progress in Race Relations," a sixteen-page report, has just been issued. The provision of better Negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, the care of delinquents, improved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency.

Assistance has been rendered in at least a hundred school building enterprises involving from $1,000 to $150,000 each. Nine playgrounds and two public parks have been provided and street improvements have been made in eighteen cities. Interracial committees have assisted in the prevention of threatened lynchings in a number of instances, other tense situations have been cleared up, and legal aid has been rendered in many cases of injustice.

In the effort to mobilize public sentiment against lynching, the Commission has distributed 30,000 pamphlets, has communicated two or more times with every Sheriff in the South, and has assisted in a popular campaign in Mississippi against this practice.

The subject of race relations is being brought to the attention of students in Southern colleges through 60 curriculum courses, and many volunteer discussion groups, committees of women, are active in all the States, and information has been given to the general public as widely as possible through the daily and religious press.

After recounting one of the difficulties confronted, the report concludes: "It is evident, even to a casual observer, that great advances are being made. Certainly there is no ground for discouragement, but on the contrary, the continued urge of great need and limitless opportunity."

## Pa. Welfare Dept. Publishes Report

The annual report of the Interracial Committee of the Pennsylvania State Department of Welfare shows that during the past year 32 interracial meetings were conducted throughout the State. In Wilkes-Barre, Negroes and whites, for the first time, joined in a music festival. In Scranton a community center was opened for colored people. In New Kensington, real estate dealers were called into conference to meet the overcrowding and bad housing from which colored people were suffering. In Philadelphia new employment opportunities for colored people are reported, including factory work.

Segregation is reported on the increase in public schools, especially of Philadelphia and vicinity, and, according to the State report, "many attempts are made to discourage Negroes from completing education." On the other hand, "business enterprises" among Negroes are steadily increasing. Many of the business heads formerly conducted lucrative business places in the South and are successfully promoting the same interests in Pennsylvania. This is serving as a real stimulus to the Northern-born Negro and in many places they are establishing business places in competition with the Southern business men."

The State Welfare Department also reports improving health conditions and the admission of Negroes to chambers of commerce and other civic and social bodies.

# WHITE'S BLOOD SAVES WOMAN

## Chivalrous White Gives Own Blood to Save a Woman's Life After Friends Refuse to Give Their Own

BROOKLYN, April 15.—Mrs. Annette Robinson rested comfortably in Holy Family Hospital, Dean street, Brooklyn, today, with a pint of a white man's blood in her veins. She lived probably only because Harry Hughes, an ambulance driver, volunteered for a transfusion after some of her friends had refused.

Mrs. Annette Robinson, 38, was taken to the hospital Tuesday bleeding from her ears, mouth, nostrils and internally. Her blood would not coagulate. Relatives and friends were informed that an immediate blood transfusion was necessary.

Volunteers among the hospital staff were asked for. Several came forward. Among them was Harry Hughes, who as an ambulance driver is accustomed to assisting in saving lives of persons without inquiring what is their station in life or their color. His blood was found to be best constituted to succor Mrs. Robinson.

Another driver went to relieve him and he was rushed to the women's ward. Drs. Joseph Lionello and Anthony Pirondino, assisted by Dr. Bernard Bottlieb, performed the operation. They said later they could recall no previous instance of such a blood transfusion.

It was 3:00 o'clock in the afternoon when Hughes was wheeled from the women's ward. Shortly afterward he walked out of the hospital and Mrs. Robinson was declared out of danger. After diner Hughes again took the wheel of his ambulance.

# BLOOD OF WHITE MAN SAVES NEGRO WOMAN NEAR DEATH IN HOSPITAL

(Preston News Service)

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# Whites Protest; Dismiss Bad Cop

(*Associated Negro Press*)

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Gloucester has never had a colored resident. Several times when Negro families moved in the town they were driven out by hoodlums.

# Reconciliation Trips

## Community Study Humanized and Vitalized

MORE than five years ago, the Rev. and Mrs. Clarence V. Howell, who had been conducting a forum in New York City, started guiding trips through radical labor headquarters to get at first hand, and in an environment that would make for honesty of expression, contacts with the critics of modern society and of the churches. This program soon broadened out to take in the centers of other distinctive cultures, economic classes or racial groups. Soon there were added trips to become acquainted with the peoples of many lands who, often erroneously thought of as in themselves homogeneous, really continue in the New World an astonishing variety both of cultural and religious traditions and of occupational and domestic customs—and the distinctive attitudes that arise from them. As further widening of the program brought into its purview the centers also of conflicting viewpoints in politics, economics and philosophy of life—including visits not only to the temples of modern religious cults, for example, but also to ancient synagogues, not only to the meeting rooms of the I. W. W., but also to the National Association of Manufacturers, not only to pacifist reunions, but also to military headquarters.

In all these trips, the object has been conceived as a study of social groups through first-hand contact, with the purpose of enhanced mutual understanding and—reconciliation. Each trip—there are about two each month between October and May—is carefully prepared, so as to include a variety of impressions and contacts, yet also a rounded picture of an ethnic group or social problem (such as the "bread line," for example) as a whole. The program for the spring of 1926 included trips for the study of Arabian Culture, Latin-American Relations, American Civil Liberties, Prisons, Japanese Cultural Centers, Negro Harlem. Earlier trips have been to Chinatown, Industrial and Labor Centers, Rochdale Cooperative, Psychic Science, Jewish Centers and others. Most of the trips are made on Saturday afternoon and evening, but occasionally the trip commences with an event on the previous evening, to conclude with a church service on Sunday morning.

While, of course, the resources of other communities are not usually as varied as those of New York, Reconciliation Trips suggest an attractive method of community study which anyone with imagination and resourcefulness will be able to adapt to local conditions and to the particular educational needs of the group or groups he has in mind as participants. Instead of giving a general description of these study trips within the metropolis, their actual nature and influence may perhaps better be gleaned from the notes made by one of the participants in a visit on February 27, 1926, to Negro Harlem:

*Who Went on the Trip:* The group numbered about eighty to one hundred persons. They were mainly from Teachers College, International House and miscellaneous educational institutions. About 90 per cent were women. The men were mostly foreign, some Chinese and Japanese. The mood of the group was quiet and serious—there was no air of sightseeing or curiosity. One might say that they were in the main out for education and would in all probability pass on to their classes what they saw.

*The Trip Itself:* 1. The trip commenced with a free lecture by James Weldon Johnson on the Æsthetic Culture of Negro Peoples in the United States. The lecture, given in Milbank Chapel, was attended by over two hundred people, about half of whom went on the trip.

The audience was pleased with the lecturer and delighted with his poems which he read, especially "The Creation," which he recited beautifully. After the lecture and poems a number of questions were asked, for the most part on points covered in the lecture—for example, what were the names of some of the new Negro artists and writers? What were some books by Negroes that were worth reading? Where could they be obtained?

2. The lecture over, the group assembled to take the street car to the first point: some of the best residential streets of Harlem. Here the beautiful residences designed by Stanford White were pointed out.

3. The next was a visit to the Abyssinia Baptist Church, the largest Negro Baptist Church in Harlem. The group was shown through the community house which is a part of the church, and the various activities of the church were mentioned. The group was received in a spacious, well-furnished ladies' lounge by the pastor, the Rev. A. Clayton Powell, a pleasant, distinguished-looking gentleman with long, wavy hair which he wears after the manner of European violinists. He conducted the group through the house from gymnasium to roof garden and finally to the church auditorium, a beautiful hall, with stained-glass windows from England and a marble pulpit from Italy. The pastor gave the main facts about the church membership, average attendance, baptisms, etc., described the services and activities, and the essentials of the religious spirit of the congregation. Many questions were asked after the talk, chiefly about the work of the church.

4. As it seemed a good place in which to speak, Ira Reid, industrial secretary of the Urban League, came to the church and spoke to the group there of the work of that social agency. Less diplomatic than the minister, this intelligent young Negro spoke of the bad housing conditions in that part of the city and of the ill effects of low wages and high rents. He made no attempt to idealize the Negro and showed both sides of the picture—that is, he spoke not only of evils suffered, but also those inflicted upon their neighbors by certain types of colored profiteers.

5. The group then visited the new headquarters of the Urban League and cooperating social agencies, a reconstructed building not quite ready to be occupied.

6. Next came a visit to the headquarters of the Y. W. C. A. where there were four speakers. The first was Louis H. Berry of the National Association for the Advancement of Colored People, a Negro, almost white, very amiable and very self-possessed. He spoke without emotion, almost in monotone, on some of the most controversial questions—describing the work of the N. A. A. C. P., especially its campaign against lynching. He also spoke of the undemocratic nature of segregation, especially in education, and argued for the legality of intermarriage when necessary to protect the Negro woman. There was, of course, lively discussion on this topic, but it was calm and dispassionate.

A third speaker, Mr. Crossthwaite, a Negro labor organizer, spoke of the Negro's economic condition.

7. The group then broke up into smaller groups for dinner at different colored restaurants. The restaurants were quiet and the food was good.

8. After dinner the party reassembled to hear spirituals sung at Grace Church. The choirmaster explained the origin of the spirituals and the choir sang them beautifully. The minister of the church also spoke to the group.

9. The last point on the trip was a visit to the synagogue of the colored Jews. This was a small room seating about sixty people. Rabbi Ford, who is a poet, sang one of his hymns. He was dressed in ordinary dress but wore a turban. He explained something about this Jewish congregation but did not tell much of its origin. He did mention, with a trace of bitterness, that perhaps "Black Jews" was the blackest name that could be given to any ethnic group in America. The service proceeded with prayers, chants and an explanation of the significance of the story of Esther.

*Worth of the Trip:* Considered as a whole, the trip to Harlem was of real educational value. The points of interest covered were well chosen. Facts were brought out by competent speakers, and ample time was allowed for questions. There was no air of anything having been staged for the occasion. The cumulative effect of seeing and hearing so many interesting colored speakers in one afternoon was excellent. There we learned that there are as many different types among colored folk as among white: conservatives, liberals and radicals; all educated, speaking suavely, humanely, or with bitterness; one mildly independent, another anxious to cooperate; all speaking with faultless grammar. The effect was impressive and could not easily be thrown off.

*Here are some of the attendant learnings:*

1. The Negroes are capable of taking care of themselves.
2. They are independent, and they know it.
3. They are quiet and thoughtful—we have had the wrong idea about them—especially about their religion.
4. They take to education naturally—as a matter of course, just as we do.
5. Their standards of living are good—depend on their economic status—as witness the neatness of the streets in the better districts.

Race Relations 1926

Improvement of.

## NORTH CAROLINA LEADS

**The recent report of the Inter-racial Commission shows that race relations between the whites and the Negroes of Corth Carolina are the most wholesome of all states in the Union which have come under the investigation of the Commission. Several states are named in the report.**

**This report reveals nothing new to those who have followed Negro advancement in the Southern states. North Carolina has long since led all Southern states in race relation advancement. There is less racial friction, better racial understanding, and a deeper regard for community interest than in any state south. The whites have their traditions, it is true, but they have a sense of common decency, some convictions of right and wrong, some respect for human rights, and a sense of justice. Occasionally the mob spirit breaks through the lines of defense, but under unusual provocation. The Negroes cultivate wholesome contacts once they are made, and insist upon an opportunity to work out their own salvation under accepted leadership. And there are some indisputable forces for good among the Negroes. Calvin S. Brown, James E. Shepard, Avery and Spaulding Vass, and others of their type are alert to the best interests of the whole state at all times. They enjoy popular confidence and display race intelligence in handling questions of delicate character without a sacrifice of their rights under the law. This diplomacy coupled with the good judgment of the leading whites works for the general good through intelligent cooperation. Josephus Daniels to the contrary, notwithstanding.**

**The South may look to North Carolina for worthy leadership in the matter of inter-racial relation, wholesome cooperation without friction, and, at the same time, without a surrender of self respect.**

Greensboro, N. C., News

FEB 18 1926

# TO PRESENT PRIZES FOR RACE RELATION PAPERS

### Interracial Co-Operation to Expend $200 for This Purpose

### ANOTHER PRIZE OFFER

Two announcements of prizes and a scholarship which should be of interest to all college students in this section have recently been placed on the bulletin boards at North Carolina college.

One of the announcements has to do with prizes offered by the commission on inter-racial co-operation. The commission offers three cash awards amounting to $200 for the best papers on race relations submitted by students of southern colleges during the present scholastic year.

Contestants are free to choose any phase of the subject, but, other things being equal, preference will be given in the decisions as to practical discussions of southern conditions and attitudes with suggestions for their improvement. Papers should not exceed 2,500 words in length and must be in the hands of the commission on or before May 15. Further information and a reading list may be secured from R. B. Bleazer, educational director, 409 Palmer building, Atlanta, Ga.

The other announcement at the college relates to the Japanese Brotherhood scholarship, which is being offered by Japanese students of New York. Last year the students conceived the idea of staging several Japanese dramas at International House and giving the proceeds to found a scholarship to send an American student to their country. Through their efforts, $1,500 are now available, and applications will be received from native-born Americans, men and women, between 25 and 35 years of age. The award will be made to the candidate who is judged by a committee to be the best investment.

Inquiries about the scholarship should be addressed before April 1 to the Japanese Brotherhood Scholarship committee, International House, 500 Riverside drive, New York. The award is to be made not later than May 1. Dr. Nicholas Murray Butler, president of Columbia university, is a member of the committee of award.

North Carolina.

Sent to N. C. Herald Chapel Hill

FEB 23 1926

## NEGROES APPRECIATE GOOD WILL

Since the coming of man into this world of ours, there has been one problem, that of living peaceably together one with the other. The same problem is ours today, how men may live together in a sane manner.

The situation in Smithfield is so approaching perfection that it needs to be spoken of favorably. Just at the point where many felt the situation to be quite embarrassing because of there being two basketball games scheduled for the same night, at the same hour and on the same court, one to be played btewen the Johnston County Training School girls' team and the B. T. Washington High School team of Raleigh; the other between the white High School boys' team of Smithfield, and the Princeton High School team. In the face of such a situation there was an agreement reached between the coach of the white school and the authorities of the colored school which was highly satisfactory to both parties. As a result white spectators lined up on one side of the court and colored spectators on the other side. There, both sections cheered with one accord the white and colored home teams alike. The colored spectators showed their loyalty and enthusiasm by cheering the white team to an easy victory, and the white spectators showed such deep interest in the colored team's victory over their opponents that our visitors from Raleigh were forced to admit that the good will in Smithfield was surprisingly pleasant. Courtesies were shown to the colored school authorities by the white doorkeeper and Capt. Skinner which proved definitely well that we are living in a town of good will.

A. J. TAYLOR,
Principal Jo. Co. Training School.

JAN 13 1925

### The County Unit

In the small urban communities the Negroes often find themselves between two conflicting tendencies: on the one hand their own weak institutions and half-emancipated leaders tend to center their interests on things of their own race, while on the other hand they tend to conform—outwardly at least—to the standards which the whites expect them to follow. The most practicable way of advancing race cooperation where the Negro settlements remain small is by the further development of the county as the administrative unit. This suggestion is in harmony with the present trend in North Carolina. This will tend to create a Negro cultural unit in each county where the numbers are sufficient to warrant it. This administrative organization unit will furnish ready means by which the race leaders can present programs for race advancement to their people. It appears that this county unit is the only way to reach the widely scattered rural Negro population, and even then, if they constitute but a small proportion of the population, as is often the case, there is but little chance to improve present conditions, for they are not numerically strong enough to support adequate separate institutions, and separate institutions are required.

The whites are fearful of social equality. This doubtless aids the Negro group most directly, since it forces the capable Negroes to identify themselves with their own race as the only means by which they can obtain higher status for themselves. The whites recognize the Negro who is capable of correctly leading his own people, and that Negro who can please his own group and at the same time command the respect and the recognition of the whites is correctly leading the Negro race. Advancement may be slow by this method, but it is the only way in which it can be effected constructively under our present conditions. This method is cumulative in that the results of each successful experiment in the field of race cooperation will automatically serve as evidence for further cooperation.

## White College Girls Give Fine Program

WINSTON-SALEM, N. C., Mar. 11.—To prove that there exists in the twin city a high degree of amicability between the two races, a group of 18 girls from the exclusive Salem College (white) rendered a splendid musical program in the assembly room of the Negro branch of the Y. W. C. A. last Sunday.

Mooresville N. C.
Enterprise

JAN 21 1926

## Race Cooperation

Constructive race cooperation between the whites and the blacks in the Southern states will be realized. It is now being realized, according to Mr. A. F. Raper, who recently presented a paper before the North Carolina Club on Race Cooperation for Town and Country Advancement.

The big house and the surrounding cabins represented the economic and cultural unit of the old South. Then came emancipation, which gave the Negroes neither land, capital, training, nor leadership. The old order disrupted, but the Negroes retained the same relative position in Southern economic and cultural life; they were at the bottom as slaves, they were at the bottom as freemen. Emancipation did afford the Negro freedom of movement; his exercise of this freedom has been most far reaching in results. The threat to move is the only effective defense weapon the Negro has had which he could use against his employer. Further than this the Negroes have become racially conscious of their status in moving from place to place. This mobility has resulted in certain characteristic fixations of residence according to income, and is expressed in terms of patial segregation.

The growth of Negro freedom may be seen as a cause and as a result of Negro segregation. First, the Negroes are compelled to live in the cheap rent area, for they occupy the lowest place in economic life, and consequently must necessarily live where others least desire to live. Second, the Negroes desire to live together. They can have no status outside their group. This condition helps the Negro in that it compels the aggressive members of the race to identify themselves with their own group in order to secure additional status. The Negroes are not being absorbed by the whites as are the immigrants, but the Negroes are developing a culture of their own.

The Negro neighborhood is primarily the result of competition; but it attracts others of like status, and through a process of growth it becomes a cultural world with institutions, leaders, and characteristics of its own. With the industrialization of the South this segregation is being accentuated. The old characteristic primary relation between the whites and the blacks is being supplanted by an impersonal type of relationship. This gives the Negro a chance to develop things Negro, to develop his own institutions. Alongside this recently developed Negro community is the older and more dominant white community.

Race cooperation in the highest possible degree for town and country advancement is possible only when each race is organized. It is desirable for the whites and blacks to have separate institutions; separate institutions mean separate cultural units.

The characteristic life in the larger Negro urban communities attracts the rural Negroes. The leaders in these communities cooperate readily with the leaders of the white communities in such matters as public health programs, public nursing, school attendance, development of supervised playgrounds, street improvement, and so on.

In the small urban communities the Negroes often find themselves between two conflicting tendencies: on the one hand their own weak institutions and half-emancipated leaders tend to center their interests on things of their own race, while on the other hand they tend to conform—outwardly at least —to the standards which the whites expect them to follow. The most practicable way of advancing race cooperation where the Negro settlements remain small is by the furthur development of the county as the administrative unit. This suggestion is in harmony with the present trend in North Carolina. This will tend to create a Negro cultural unit in each county where the numbers are sufficient to warrant it. This administrative organization unit will furnish ready means by which the race leaders can present programs for race advancement to their people. It appears that this county unit is the only way to reach the widely scattered rural Negro population, and even then, if they constitute but a small proportion, as is often the case, there is but little chance to improve present conditions, for they are not numerically strong enough to support adequate separate institutions and separate institutions are required.

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Spencer, N. C., News

APR 2 1926

## HIGHLY RESPECTED NEGRESS IS DEAD

### Remarkable Achievements of Ex-Slave in Educating Her Children, I in E. Spencer

(Contributed of News)

Mamie G. Pearson has returned to her home in East Spencer from Columbus, Georgia, where she had been to attend the funeral and burial of her mother Mrs. Maria Sturkey, who was 90 years of age. Maria Sturkey was born as a slave in Louisiana on an old plantation 20 miles from New Orleans. She was owned by the widowed Mamie G. Tarpley. She was married twice, her two children, one daughter, Mamie G. Pearson of East Spencer.

One son, George Henry Mickens, of Kansas City, Mo., one granddaughter of Tuskegee, Alabama. Several grand children and four great-grandchildren of Tuskegee Normal Institute. Although she being born as a slave and deprived of all the privileges and rights of education she worked hard and [illegible] her daughter [illegible] in Tuskegee Institute, her son, George Henry, Clark's university, Atlanta, Ga. Her two grand daughters finished school in Tuskegee Institute, marrying preachers in the institution. She also has two grandsons, [illegible] Mickens, of [illegible] Fort Leavenworth [illegible] also nursed [illegible] children from the wealthiest families in Columbus, showed many acts of kindness, also visited her calling her [illegible] were lovely [illegible] colored. [illegible] the Lyn [illegible] Grocers [illegible] member of St. John's Methodist church. White as well as colored attended the funeral.

Race Relations - 1926

Pennsylvania

Improvement of

# FRIENDS CONCLUDE BUSINESS SESSION

PHILA PA. PUBLIC LEDGER

MARCH 31, 1926

## Ministers Are Urged to Become Familiar With Lives of Those to Whom They Preach

## RACE RELATIONS DEBATED

The meeting of ministers and elders of the Philadelphia Yearly Meeting of Friends concluded its business in a session at 4th and Arch streets yesterday morning with the answers to the "queries" and granting of returning minutes to the visiting Friends.

At the opening of the meeting, George A. Rhoads, Wilmington, Del., expressed his profound approval of the action taken in yesterday's business session of the yearly meeting in recognition of the Race Street Yearly Meeting. Numerous Friends united with Mr. Rhoads in approbation, and James Moon, of Morrisville, Bucks County, added the thought that the step must be followed with spiritual agreement in order to prove a success.

In answer to the queries, the ministers and elders of the constituent quarterly meetings of the yearly meeting reported that care has been exercised during the year to teach true Christianity and principles of Quakerism to the young people of the meetings. The summary of the answers will be sent to the Young Friends' Committee as being of vital importance to them.

Reports on ministry in the meetings for worship show that many members not appointed ministers of the meetings preach acceptably. Ministers were advised of the necessity for intimate understanding of the lives and circumstances of those to whom they preach before the message can be really effective.

The regular business session of the yearly meeting reassembled in the afternoon to consider committee reports and transact minor business dealing with financial matters. Minutes from Eldon H. Mills, Indianapolis, and Hugh W. Moore, Winston-Salem Meeting in North Carolina, were received.

Referring to the report of the Race Relations Committee, Esther Morton Smith, of Germantown, told of the neglect of Negro education by Philadelphia. "The New York, Cleveland, Chicago and Detroit schools are much more democratic than those in Philadelphia," she said. "There is a great waste of creative power among the Negroes because of the prejudice against them."

Dr. W. W. Alexander brought greetings to the meeting from the Southern Commission on Interracial Co-operation. "The race problem is no longer an American affair, but an international problem," he said. Speaking of the commission, Frances T. Rhoads, Wilmington, Del., said: "Theirs is no easy task. It is one which is engaging the attention of people across the seas who are looking to this country to see how we are solving the problem."

S. Edgar Nicholson, New York City, found the report of the Extension Committee most encouraging. The Social Order Committee has held numerous meetings during the last year, addressed by prominent speakers. The main topic taken up was the anthracite industry.

"The success of prohibition enforcement rests with the people of the community and of the country," General Lincoln C. Andrews told the Friends' Temperance Association of Philadelphia at 20 South 12th street last night.

"Prohibition is a tremendous ideal, which the American people want to put into effect," he declared. "This ideal grew until it became the Eighteenth Amendment. It is a law, but it is not exactly in effect yet.

"We Americans are so constituted by heredity and environment that we will not bow down to force; hence it is only the people who can make a law successful."

The responsibility for enforcement of petty offenses rests with the local authorities; that for blocking of the wholesale supply rests with the Federal Government. General Andrews went on to describe the status of the Federal enforcement department.

"The Coast Guard has successfully broken up the rum fleet," he said. "Treaties have been signed with Canada, Mexico and Cuba, and negotiations are in progress with other countries. I am confident that the rum fleets will soon be entirely abolished with the co-operation of these countries."

The smuggling of liquor at present amounts to almost nothing, though the bootleg industries must publish from time to time reports of liquor landed in this country, which liquor is then sold many times over from local manufactories.

# RACIAL AMITY IS URGED AS A SCHOOL COURSE

## If A Child Grows Up With Race Hate In His Heart, It Has Been Taught Him, Says Educator.

PHILADELPHIA, July 14.—An earnest plea to teach racial and international understanding in the schools was addressed to the National Education Society by Dr. Augustus O. Thomas, Maine State Commissioner of Education and President of the World Federation of Education Associations.

"If hatred can be taught," Dr. Thomas declared, "then friendship, justice and good-will can be taught also. Race and national prejudice, and hatred are matters of cultivation, and not of inheritance. It is just as possible to direct the course of future civilizations as it is to change the course of a river from its channel out upon the barren lands and make them rich in fruitage.

### Prejudice Acquired

"It is true that we inherit race characteristics and qualities, but attitudes are matters of education. Childhood is unprejudiced. If a child grows up with race hatred, prejudice and jealousy in his heart, it is because they have been taught to him both by precept and example."

Paramount among the duties of American educators, Dr. Thomas insisted, was the creation of an "international mind" among school children—not one which would make them forget their country, but one which would widen their intellectual boundaries and acquaint them with the people and cultures of the world. He mentioned pictures, music, stories, pageants, and the exchange of letters from school children of one country to another, as methods of giving international consciousness to the younger generation.

"Diplomatic programs are futile until they are backed up by definite underlying and ethical principles and a moral consciousness which will make agreements mean more that scraps of paper It is the mission of education, either religious or secular, to furnish these values." Dr. Thomas declared.

### Mental Heath Discussed

The problem of mental health were among those discussed at the sessions. Dr. William Healy, Boston psychiatrist, spoke in the morning on the prevention of delinquency among children.

Dr. Healy, who helped to draw up the recent report of the American Psychiatric Association on crime, told the teachers that modern society had ample facilities to check delinquency among young people, but that there was no corresponding effort on the part of the public.

"Given capable management of public affairs and business-like commonsense administration of city government, schools, courts and the work done under them, and delinquency might be reduced vastly," Dr. Healy said. He pointed to the schools as the most effective agency for combatting early delinquent trends.

"The roots of delinquency and crime are to be found in the experiences and thoughts of youth, often of extreme youth," he said. "Character is formed during school years. Statistically it is shown that if a boy gets through his school age, certainly his high school age, without developing delinquent habits, there is very small chance of his ever becoming a criminal. The punishment and treatment of later years is a process of shutting the barn door after the horse is stolen."

### The "Bright Child" Problem.

The problem of the child with special gifts, "the bright boy" in the class, was discussed by Miss Flora Drake, Assistant Superintendent of Schools in Indianapolis.

"Children are endowed at birth with certain gifts which often disappear later because of disuse," Miss Drake explained.

"The teacher exercises the power of direction control or inhibition in the development of these special gifts to a greater extent than does any other person outside of the child's immediate family.

"In the process of education the teacher is to the child what the gardener is to the plant. A school is a "child garden," to translate a German term. An expert gardener should know the peculiarities of each species of plant he tries to keep growing in his garden. So should the teacher recognize each child by special gifts.

"If the child's initiative is misdirected toward unsocial or anti-social ends, then the teacher must put up the detour sign and reroute the misdirected energy. By the time children enter the public schools a few have already lost much of this power of initiative because in the home they have been hedged in by a wall of 'don'ts' and 'you can'ts'."

### Report Needs of Rural Schools

A comprehensive report was submitted on the problems of rural teachers. The outstanding needs of the country schools pointed out by a teachers' committee of 100 are:

Adequate financial support; better qualified teachers; higher teaching standards on the part of the States and training institutions; closer supervision of the rural curriculum, both in content and in methods of presentation; better rural school equipment and buildings; better salaries for rural school teachers and longer terms and more secure teaching tenures.

The Legislative Committee, headed by Professor George D. Strayer of Columbia University, devoted its entire report to the Curtis-Reed Education bill, providing for a Secretary of Education in the Cabinet. The report urged a systematic campaign of education in order that the public may know the purposes as explained in the bill.

A Committee on Visual Education also submitted a report describing the large scale experiments of the Eastman Kodak Company of Rochester, foreshadowing the introduction of motion pictures into everyday class room work.

Race Relations - 1926

Tennessee.

Improvement of

Nashville, Tenn., Tennessean

JAN 3 1926

# GOOD WILL URGED BETWEEN RACES

## Co-operation of Tennessee and Alabama Asked by Secretary Burton.

**Oakdale, Tenn.,** Jan. 2.—Good will between the races, cooperation for the common good and upbuilding, and abolition of mob rule is the New Year plea of James D. Burton, interstate secretary for Alabama and Tennessee, to the people of these states.

"We seek in legitimate ways to improve racial attitudes which promotes justice through cooperation in human relationships," says Mr. Burton, "and the year closing has witnessed an advance step in Tennessee in good will between the races.

"The day is dawning when public sentiment and official courage will make mob rule impossible, and will bring into action all the forces of the commonwealth in the prevention of lynching. Tennessee has had but one lynching in several years, and it was one too many, and all good Tennesseans were humiliated as a result of this one.

"Christianity is getting into action in behalf of racial justice and understanding, and is speaking out in no uncertain note on the subject and making applications of the Golden Rule in race relations.

"The day of the Lord has not arrived, but there is a great company of men and women, numbered by the thousands, who have firmly resolved insofar as their influence and strength goes, to promote justice, good will and understanding between the races.

"The Commission on Interracial Cooperation is preparing the way for definite concrete expressions of local communities by building up a sentiment in favor of confidence and better understanding, and through coferences of the leadership of the two races there are being provided hospitals, schools, comfort stations and recreation centers for the colored population. The year closing was a record breaker in this respect We bring together in local communities authorities in various lines of community welfare, and enlist them in supporting a program of welfare for two races instead of one.

"The South is entering upon a new day economically, religiously and educationally, and it is of the most importance that both races residing in our territory shall justly and fairly share in this progress.

"We enter the New Year believing that the spirit of kindness and conciliation is increasing, and will eventually cover the South like a blanket.

History Race Relations

FEB 5 - 1926

# Tennesseans Plan For Negro Welfare

## Interracial Leaders Review Year's Work And Are Setting New Goals

Nashville, Tenn., Feb. 5.—Fifty or more new schools for Negroes, the improvement of their facilities for travel, the provision of parks, playgrounds, rest rooms, and other public utilities, aid in averting threatened mob violence conferences with city officials in the interest of more humane treatment, and the extension of legal id ain a number of cases were among the results of interracial cooperation in Tennessee in 1925, as reported to the annuol meeting of the State Committee in session here.

# RACIAL RELATIONS BEING IMPROVED

## MR. JAS. D. BURTON MAKES FULL REPORT

## TENNESSEE MEMBERS HOLD ANNUAL MEETING. HALE AND CLAY ACTIVE

Oakdale, Tenn., (Special) The Tennessee State Committee, of the Southern Commission on Interracial Cooperation, held its annual meeting, in Nashville, recently, and reviewed the work of the year 1925, as reported by State Secretary Burton, elected officers, and made plans for the current year. Fifty representatives, men and women of the white and colored races, attended the state meeting, and voiced prevailing sentiment from all parts of the state.

Nashville, Tennessee 2-12-24

Reports from the field included eighteen county sheriffs, from as many counties, twenty-four county superintendents of public instruction, and more than a score of local interracial committees. In addition to Nashville, Chattanooga, Knoxville, Memphis, Jackson, and other cities of the State, the following counties reported: Bradley, Bedford, Blount, Carroll, Davidson, Decatur, Franklin, Greene, Giles, Gibson, Hamilton, Hawkins, Hamblen, Haywood, Humphreys, Henderson, Knox, Lake, Lauderdale, Lincoln, Madison, Marshall, Murray, Montgomery, McMinn, McNairy, Rutherford, Robertson, Sumner, Tipton, Warren, Wilson, and Williamson.

Nashville, Tennessee

These reports come from all the three Grand Divisions of the State, and reflect sentiment as a whole in all the counties where interracial relations are involved.

2-12-24

Of the eighteen sheriffs reporting all state that the feeling between the races is good; that race relations are growing better; a large majority report that the colored population cooperate with officers of the law; and among the remarks of the sheriffs, are the following: "We think the interracial movement a good one, and trust it will result in much good."

Nashville, Tennessee

The reports on colored schools by twenty-four county superintendents of public instruction, are as follows: Three report nine month school for cities; twelve report eight months county schools; three report seven months school; one reports six months school; and two report five months school. Fifteen report teachers salaries increased, in 1925, and same number report that salaries are not now high enough.

Reports indicate that the physical condition of schoolhouses is poor, and about fifty to sixty per cent efficient. Improvements were made during year in nearly all the counties; nineteen superintendents report that the community attitude is favorable to cooperation.

It is thought that church supported schools will decrease in number as the public fund becomes available in larger measure for colored children.

Tennessee has passed the million dollar mark in the use of the Rosenwald Fund in the erection of colored schools, the school houses, as a rule, being of a larger type, between thirty-five and forty will be erected in 1926.

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APR 12 1926

# RELATIONS OF RACES IMPROVE

## Many Tendencies Toward Betterment, Report Indicates

Improved negro schools, the lessening of mob violence and the recognition of the importance of inter-racial co-operaiton by the state, business interests and churches are included in the tendencies in inter-racial betterment in the annual report of the secretary before the general commission of inter-racial co-operation which held its yearly meeting at Tuskegee Institute, Friday, April 9.

Work for the coming year in Alabama and Tennessee will continue with the same organization, James D. Burton of Oakdale, Tenn., serving as secretary for the two states. Dr. Dunbar H. Ogden of Mobile represents Alabama as chairman and Dr. W. D. Weatherford of Nashville for Tennessee. State inter-racial committees are members of the councils. Dr. R. H. Moton of Tuskegee Institute welcomed the large number of social workers who attended the meeting.

The Tennessee conference of social work will convene in Jackson, May 9-12. Three hours of its program will be given to inter-racial problems, according to Secretary Burton.

In recounting the advancement made in negro education the annual report says that both public and private funds for negro schools, substantially augmented during the past year, aided the improvement of feeling between the races during the last year. It also points with pride to the fact that mob violence is lessing in the South as a whole.

In regard to this improvement in Tennessee, the report says: "Eighteen county sheriffs of Tennessee, all of whom state the feeling between the races in their communities is good, have reported. Five avoided mob violence by removing their prisoner to other jails for safe-keeping; one stood off a mob at the point of a gun, while a large majority of them report that the negro population as a whole co-operates with the officers of the law."

Standing in the two state councils of social agencies is being promised to the inter-racial commission which is taking more and mort part in these state departments. Recognition by large business interests in the South of the importance of the commission's work is also made in the report in a statement in its favor by John E. Edgerton, president of the Tennessee and National Manufacturers' associations.

Further confidence and good will toward the commission on the part of public officials in the efficiency and reliability of its program is expressed in a statement to the joint commission of the two states by Gov. Austin Peay.

# Race Question In Memphis Follows Industrial Lines

## Blue Book Shows Unusual Activity Of Chamber Of Commerce Can Be Traced To Value of Race Group In Industry

A remarkable parallel between race relations and industry is shown in the Interracial Blue Book of the Memphis and Shelby County (Tenn.) Interracial League of which the Rev. T. O. Fuller is general chairman.

The feature of this report is the interest taken by the Memphis Chamber of Commerce in race relations and civic projects in the race group, indicating more intimate contactthan taken by cities throughout the country.

Afro American 4-17-26 Baltimore, Md.

### Direct Contact

According to this report a direct contact between Negro industry and the Chamber of Commerce has been established through actual Negro membership and the formation of a regular committee of colored and white men as an integral part of the business body which promotes the industrial development of that section.

To make this contact practical, the Chamber of Commerce and the Community Fund finance a headquarters and personnel budget thru which the various agencies having to do with the city's and county's welfare, coordinate their work.

Some idea of how seriously the business men of the city has taken the relation of the races is shown by the fact that there is a direct contact between the Board of Education, The Park Board and other city commissions governing public departments which makes it possible for the group to have a direct say in public matters.

### Some Results Shown

As some of the recent accomplishments of the League the Blue Book gives the following:

The addition of $100,000 to the city's appropriation already made for a colored high school.

The placing into the city's budget of $10 000 for a detention home for juvenile offenders taken to the juvenile court. This gives Memphis what a number of larger cities have failed to provide, a home where children who have committed petty offenses may be handled until tried in the juvenile court. In many cities they are locked up in the city police stations until taken to court.

There were 28 class rooms added to the school facilities for colored children, according to the report.

Four supervised year round playgrounds have been put into operation under competent supervisors, with 12 vacation playgrounds to be added.

tion

Have eliminated objectionable terms such as "darky," nigger" etc., from use in the daily press.

For some time Memphis had a woman in the police department with police power to look after the public welfare of women and girls.

### Industry Is Key

Although much emphasis is laid on the general humanistic phases of the Memphis League, a study of the whole development shows that industry is the key to the situation.

There are about 65,000 colored population which is about one third of the whole. They form the basis of the labor of many of the city's big plants. It was not an accident that although there was a damaging exodus from the surrounding territory, the colored population of Shelby County has not decreased.

Careful organization by leaders have impressed the employers that labor must receive some consideration and the Chamber of Commerce has been the outstanding force in bringing about actual contact with the city's governing commissions and the leadership of the race.

Among some of the men and women associated with Dr. Fuller are: H. C. Daniels, the Rev. A. L. DeMond H. C. Shepherd, the Rev. S. A. Owens, Miss Bessie Siman, W. A. Locke, Dr. A. D. Byas, T. H. Hayes, T. J. Johnson, Mrs. T. S. Brown, John H. Eiland, Atty. B. F. Booth and Atty. Wm. H. Foote.

Race Relations - 1926

Improvement of

# INTER-RACIAL RELATIONS IMPROVED AT WACO!

Houston Informer 12-4-26

A few years back the mere mention of the name Waco, Texas, brought to one's mind the one city in the Lone Star State where the mobs held sway and where any black man was in imminent danger of not only being lynched by a gang of mobocratic hoodlums, but having his lifeless body dragged about the streets of the city and his corpse burned on the public square!

So many of these mobocratic orgies and lynching bees did Waco stage that the city received the sobriquet of "Barbecueville," and colored Americans, both in Texas and other states, were even afraid to pass through Waco for fear that they would be ejected from the train or taken forcibly from their automobiles and treated to a dose of the celebrated Waco brand of mob-violence.

Houston Texas

Moreover, many of Waco's best and most substantial colored citizens, tiring of the city's mobocratic record and the constant menace of Judge Lynch, disposed of their property and removed to more civilized communities.

Finally, when the mob burned the corpse of a colored youth, slain innocently by an enraged white father for an alleged attack upon his daughter, the law-abiding members of both races conferred and decided that Waco would not be disgraced again by any such horror and atrocity; and much progress has been made in stamping out this hydra-headed monster, which wrought untold damage to this prosperous little city on the Brazos.

The editor of The Informer, having visited Waco several times in the last few years (having attended the Colored Teachers' State Association there last week), has noted with much pleasure the improved conditions and the amicable relations now existing between the colored and white races in that city.

When the grand lodge of the Colored Knights of Pythias was held in Waco during June, 1925, the city was virtually turned over to the colored organization and its visitors, and not only the mayor, but the city commissioners and chief of police attended the public welcoming program, and extended the keys of the city to the visitors.

Not only that, but when the Pythians staged their big street parade through the principal thoroughfares of that city, all traffic was halted during the parade's progress, and the white citizens, packed and jammed on the sidewalks along the line of march, were as liberal and profuse in their applause as the colored citizens; and the daily newspapers of the city devoted much space to the doings of the grand session.

During the recent session of the Colored Teachers' State Association, the mayor not only came out to welcome the visitors at the opening public program, but the football game played at Jackson Field, Paul Quinn College, between Samuel Huston Dragons and Paul Quinn Tigers on Thanksgiving Day, was witnessed by the largest and most enthusiastic white crowd that has ever attended a colored gridiron combat in the history of Texas.

After the section reserved for white spectators and rooters had been filled to overflowing, they freely took seats in the grandstand with colored spectators and also occupied sideline seats beside colored spectators; and no marker, rope or other device was employed to mark off or divide the two races, and not a cross word was spoken nor was any white person contaminated due to his or her close proximity to a colored spectator.

In this huge crowd, which fully constituted one-third of the spectators, were some of the leading white citizens of Waco and McLennan County, including city and county officials, chief of police, commercial, business and social leaders; young men and women; gray-haired sires and elderly women—all rooting and pulling for their home team, Paul Quinn College.

It was an inspiring and reassuring spectacle, and truly marked a new day in the history of Waco, particularly as it relates to the relations between the two races in that community.

Here is one Southern city that has undergone an almost complete transformation, and where the mob formerly vented its spleen upon defenseless and helpless colored Americans, a spirit of tolerance and racial amity is very manifest, and no mobocratic disorder has been registered in this North Texas city in several years.

Consequently, both races are living in peace and harmony, and neither the colored citizens nor visitors to Waco stand in constant fear of being snatched up by a crowd of hoolums and given a dose of the famous American concoction, lynch-law.

What Waco has done in this respect can be duplicated in other Southern communities, if the leading white citizens will simply demonstrate a bit of courage and Christianty, take a determined stand against mob-violence and drive Judge Lynch and his devotees from their corporate and community confines.

## INTERRACIAL AID SAVES BOY'S LIFE

Pacific Defender 11-18-26

HOUSTON, Texas.—An interesting case of interracial co-operation, in which the life of an innocent Negro was saved, culminated here a few days ago. Some months back a grave crime was committed against a woman in this city, who declared that a tall Negro was the offender. A colored boy, fresh from the country, who answered the description in a general way, was arrested, tried, and sentenced to death. The Negroes of Houston believed him innocent and brought the case to the attention of the Interracial Commission.

Los Angeles, California

The Commission also had doubts about the matter and took action at once. They delegated two colored men to go to the jail and interview the boy. On receipt of the report of these men, which convinced them that there was grave doubt as to the prisoner's guilt, the Commission employed a lawyer, went into court and asked a rehearing and change of venue. Their plea was granted, and in the second trial the boy was sentenced to ninety-nine years of imprisonment.

Still the Commission was not satisfied as to his guilt and secured another trial, making bond for the prisoner in the sum of $2,500. A few days ago the third trial took place, and the boy was declared not guilty and was set free.

This is but one illustration of many helpful activities of the Commission in this city.

## Interracial Aid Saves Boy's Life

Amsterdam News 11-10-26

### Condemned to Die, Given 99 Years, Then Acquitted in Three Trials

New York, N.Y.

HOUSTON, Texas., Nov. 8.—An interesting case of interracial co-operation, in which the life of an innocent Negro was saved, culminated here a few days ago. Some months back a grave crime was committed against a woman in this city, who declared that a tall Negro was the offender. A colored boy, fresh from the country, who answered the description in a general way, was arrested, tried, and sentenced to death. The Negroes of Houston believed him innocent and brought the case to the attention of the Interracial Commission.

The Commission also had doubts about the matter and took action at once. They delegated two colored men to go to the jail and interview the boy. On receipt of the report of these men, which convinced them that there was grave doubt as to the prisoner's guilt, the Commission employed a lawyer, went into court and asked a rehearing and change of venue. Their plea was granted and in the second trial the boy was sentenced to ninety-nine years of imprisonment.

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This is but one illustration of many helpful activities of the Commission in this city.

## INTER-RACIAL GOOD WILL AND OUR CONCEPTION

Express has noted the increasing frequency with which the daily papers of this state are mentioning the work of the Interracial committee in favorable terms and are commenting upon the necessity for the improved status of the race in things fundamental such as housing, schools, equality before the law and in industry. Certainly these comments do not go unconsidered by us and the fact that they appear with unusual frequency and in an ever widening circle of publications leads to the thought that the intent behind them, is of the best and that they appear with unusual frequency and in an ever widening circle of publications leads to the thought that the entent behind them, is of the best and that it argues for a continuation of the amicable relationships which this committee is slowly but surely making.

Express

But with our notice of these comments there is no notice of corresponding study of their own conditions by Negroes to the end that when their needs come up for careful scrutiny there will be definite knowledge on their own part of what they really are and of how these conditions may best be changed. There are no forums, no discussion groups which make a specialty of the study of the problems of the race as such and it is probable that in many instances, members of the white race have more definite information concerning the actual status of Negroes than have Negroes themselves. And this condition has not been noted as in existence among the masses alone. The leaders of the race itself are in no position to discuss their own affairs intelligently when called into such conferences as the interracial committee affords and more than once it has happened that the group was decidedly at a disadvantage when the discussion of some problem peculiarly their own was in progress. They had not read even their own papers. They displayed none of the initiative which such conferences should call forth and on their part there was none of the intelligent cooperation such as was to have been expected on such an occasion. Nor is that the only unfortunate thing about such participation by Negroes themselves. When they are called on to lead discussions of various subjects, instead of attempting to go to the heart of the matter in hand they content themselves with a smattering mention of the conditions as they may have been observed and fill up the remainder of the time with feeble attempts at impressing their audiences with opinion which is by no means founded in fact. It is literally true that in the majority of cases members of such committees hate read no Negro literature and are not in possession of even a book of facts such as the Negro Year Book.

12-25-26

Dallas, Texas

Such a condition does not argue strongly for the desire for improvement such as is to be told of by the average member of the race. The existence of such a condition does not make such a committee easy for even the white members to make productive of much good however hard they try. It appears to The Express that the time has come for Negroes to begin in an intelligent way to study their own problems as such and to begin to place themselves in position to know the actual conditions existing about the ...ems which come up for discussion. In no way other ...an by increased study can this be done.

Alabama.

Race Relations - 1926

Meetings, Conferences, etc.,

# Jones Re-Elected Head of Inter-racial Commission

By Henry Lee Moon

TUSKEGEE INSTITUTE, Ala., April 15.—Dr. M. Ashby Jones of St. Louis, Mo., was unanimously re-elected chairman of the Commission on Inter-racial Co-operation, Saturday morning at the closing session of a three-day conference. Black and white leaders of the South which met here Thursday through Saturday. With Dr. Jones was re-elected the entire executive staff of the commission. Mrs. Maggie I. Walker, editor of St. Luke Herald, Richmond, Va., and Channing H. Tobias, senior secretary, .M. C. A., New York are the newly elected members of the commission. 4-16-26

Findings pointing toward the promotion of better relations between the races in the South were adopted by the conference. The findings urged "more general representation of the Negro group on public welfare boards, better accomodations on common carriers, more adequate provisions for public education, improvements of environments of children to prevent delinquency and education of youth in the right racial attitudes." Especially was the matter of housing conditions in urban centers stressed. Dr. T. J. Woofter, Jr., research secretary for the commission, suggested the creation of building and loan companies to finance the opening up of new allotments and the building of homes available for Negroes with small down payments. Formation of such companies, he said, would prove profitable.

In the opening meeting of the conference, Dr. W. W. Alexander, director of the commission, stated that "the greatest value of the commission lay in what it has been able to get other people to do." The success of the organization, he said, depends upon its ability to effect the attitude of men. That new racial atitudes are being created is evidenced by the spirit in which many southern communities have accepted the commission. Dr. Alexander cited the inclusion of Negro agencies in community chest funds, the publication by the Mississippi Bar association of a pamphlet denouncing lynching and the increasing [illegible] of the churches in the [illegible] as further evidences of a change in attitude.

The spiritual significance of the commission's program was discussed by Bishop R. E. Jones of the M. E. church, who characterized the movement as the most momentuous in the south since the advent of Abraham Lincoln. Bishop Jones challenged both whites and Negroes to stand by the principles of Jesus Christ.

The commission was welcomed to Tuskegee institute by Dr. R. R. Moton, principal of the institute. Dr. Moton stated that the members of the commission were doubly welcome because they were carrying out Booker T. Washington's program of inter-racial goodwill.

A session was devoted to the discussion of the movement in southern colleges. Four students, two white and two colored, from four southern colleges presented the student point of view. It was brought out that in 60 colleges, courses in race relations have been established. In a number of communities where there are located both white and colored colleges, inter-racial forums have been organized.

Members of the commission made a pilgrimage to the graves of Dr. and Mrs. Washington, both of whom were active in the cause of inter-racial co-operation.

BIRMINGHAM ALA. NEWS
APRIL 17, 1926

## TREATMENT GIVEN NEGROES SCORED BY GEORGIAN HERE

### Dr. W. W. Alexander Stirs Meeting With Talk On Racial Conditions

Declaring that the "Jim Crow law" should be repealed in the South because "as it now operates it is unjust," Dr. Will W. Alexander, from the State of Georgia, gave a decisive talk Saturday morning to the young men and women of all over the country and Canada gathered together in Birmingham attending the interdenominational Young People's conference.

In a speech entitled "Christian Citizenship and the Races," Dr. Alexander declared that "the majority (white population) has decided how the minority (negroes) should travel," and further described how unjust it is for this majority to force negroes to ride in such a dangerous place as the front coaches of trains afford: how inconvenient it is for negroes not to have smoking car and Pullman privileges on Southern trains, and in general strongly advocated more freedom for negroes in the matter of transportation.

How the negroes are treated in the matter of travel, education, housing conditions and in the courts of the South, as well as in social positions, constituted the major theme of this speaker's address.

The courts of the South do not find white men guilty of crime upon the testimony of negroes, he pointed out, and added that a "country which does not protect every individual by law will ultimately become an unsafe country to live in."

Talking continually against white supremacy over negroes, Dr. Alexander said: "On my staff in New York I have a young colored man, a fine young chap, who is a graduate of a large Eastern university." He then explained how, when this negro's baby was sick its mother hesitated in calling upon his wife for the services of their family doctor, "one of the best baby specialists in the South."

"And this was because," Dr. Alexander continued, "the mother of this child had been brought up in an atmosphere which made her afraid to call upon white people for such things."

Dr. Alexander laid great stress upon the fact that negro children the South are not given equal educational advantages with white children, and advocated the equality of white and black not only in schools but in other educational processes. He loudly deplored the conditions and standing of negroes in white schools in other parts of the country.

He told of an instance in which a daughter of a negro friend of his had been sent to one of the higher institutions of learning and had not been allowed to obtain a room anywhere near the university, and that she was not properly chaperoned.

Dr. Alexander quoted statistics at length to back up his statements regarding the expenditures by various states upon negro children in the public schools, and that expended for a similar purpose upon the whites.

"Every person, regardless of race, should have every opportunity for advancement of powers which are within them," he declared.

Illustrating one of his various statements, Dr. Alexander said that 32 per cent of the population of Richmond, Va., was negro, whereas only 5 per cent of the territory of that city was allotted to them in which to live. "And," he continued, "they are composed of some of the best negro families I have ever knewn."

At the end of his talk, Dr. Alexander was asked many questions by a somewhat seething audience.

"Do you believe that the 'Jim Crow law' should be abolished in the South?"

"Is not the educated negro more hostile to the whites than the uneducated?"

These and many others were asked the speaker by members of the audience.. Most of them, however, he did not directly answer, referring some of them to his afternoon session.

Besides being a graduate of the Vanderbilt University, Dr. Alexander is director of the Commission on Interracial Cooperation, a minister of the Methodist Episcopal Church, South, Tennessee Conference; associate executive War Work Council, Scutheastern Military Department, and a resident of Atlanta, Ga.

percentage of them can be justly criticized for their conduct. He charged the delinquency of that small percentage in large measure is due to the character of the literature put in their hands, in newspapers magazines, books and other publicationsZ. He denied that college students practice the immoralities so frequently heard and repeated about them. He said modern boys and girls are not prudes, but in their new found liberty they have not translated into license. Only the small minority has done this, he asserted.

Tolerance of the views of others, respect for different creeds and a desire to be friendly and cooperate with all, he declared to be foremost in the minds of the college student.

"The great need of the age," he declared, "is Jesus Christ and His religion. We need more performers and fewer reformers. We are making an honest effort to build a better world, to establish peace. We do not believe the religion of Jesus Christ can be wadded into a gun and shot into the people. It is not a creed we need, but faith; not a creed to die by but a faith to live by. The challenge of youth is for a better understanding and more sympathy. The young people are honestly striving to select the best from the old and the new and to accept that which is best for the world.

### Questions For Youth

Edmund D. Soper, dean of the chool of religion, Duke University, Durham, N. C., had for his subject, "The Call of America to Her Young People." "I say to the young people that we are very much dissatisfied with what has been done, but we hope you will get more disdom, that you will be wiser than we were at your ages," he said, and then mentioned several questions that the young people are to answer. They are:

Is it to be America drunk or sober? Is it to be America with equal opportunities for all, or America for an aristocracy of wealth? It is to be America of racial war, or racial peace, with cooperation of white and black races? Is it to be America lording it over the rest of the world, or America at peace with the rest of the world? Is it to be America, a great materialist machine, or America with a spiritual power?

"America needs more than anything else, what all the world needs, a sense of the spirituality of God. The instincts, the impulses of the vast majority of the young people are wholesome, and so I say take up the torch and lead them in the right way," was Dr. Soper's concluding injunction to his hearers.

Dr. Hopkins read a cablegram from Christian workers in Japan and one from the Mexican Sunday School Association of California, extending greetings to the convention.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, Louisville, Ky., conducted the devotional services, preaching a sermon on "Kings and Priests Unto God."

## Moral Principles Speaker's Theme

Stewart Meacham, student of Phillips High School, who won first place Friday night in the Jefferson County elimination of the state oratorial contest, which is being sponsored by the Associated Exchange Clubs of Alabama, will represent Jefferson County at the district meet to be held Wednesday night at Fairfield High School.

Honorable mention in the Jefferson County elimination contest was given to Rochelle Snow, of Ensley High, and Hayden Lasater, of Shades-Cahaba. Others in the contest were George Tarrant, Woodlawn High; Thomas Kipp, of Leeds High; Victor Jones, of Jefferson County High at Boyles, and James Lee, of Fairfield High.

The contest, held at the Woodlawn High School auditorium, was attended by about 100 persons. W. J. Baird, principal of Jefferson County High, presided, and the judges were J. S. Craik, Roy Cox and J. A. Head. Each student made an original speech

on a subject relating to the educational needs of Alabama.

The state contest is scheduled for Friday night in Birmnigham, with Judge Hugh A. Locke presiding. Prizes in the district contests will be gold watches for the winners, while the grand prize to the state winner will be $500 in cash or its equivalent in a scholarship of any state institution of higher learning.

This is the first year the Exchange Clubs have sponsored an oratorical contest, and it is proposed to make this affair an annual event in the Alabama public schools.

### MISQUOTING THE INTER-RACIAL HEAD

Current report has it that Dr. Will Alexander has stated that he was misquoted in his recent speech in Birmingham in which he is supposed to have declared in no uncertain terms his distaste for the Jim Crow laws of the south. A group of the leading ministers of Birmingham then met, passed resolutions detailing their unlimited belief in the righteousness of the present conditions in the south as far as the treatment of the Negro was concerned and denouncing Dr. Alexander for his advocacy of "social equality."

There is a well founded belief in the minds of all of us who have been in close touch with the work of Dr. Alexander and of the Interracial committee that the work of those ministers of Birmingham was inspired by the same hysteria as takes the majority of our good white friends of the south when confronted with the proposition of actually living up to their professions in the matter of their treatment of the Negro. They immediately "blow up," begin to think in terms of the actual free for all mingling of the races and revert immediately to type which is indicated by the well worn statement on intermarriage. It is to be remembered that Birmingham is now the storm center of the south because of its passage of a Jim Crow bill making the common seating of the races in its municipal auditorium a misdemeanor in order to prevent the Negro delegates to the National Sunday School convention from having equal seating accommodations with other "Christians." Several of the Negro denominations of the country have signified their intention of withdrawing from the convention and the speech of Dr. Alexander only gave another opportunity for these "Christian brethren" to reaffirm their belief in the methods of the old south. As far as we are concerned, Dr. Alexander made no remarks which had to do with "social equality" as it is generally understood among those who seem to fear it so much. He confined his remarks to a denounciation of the existing order of things in which accomodations for Negroes are separate and not equal making mention of one toilet on trains for Negro men and women; telling of the lack of opportunity for Negroes to vote, for it is well known that those same "Christians" and their fellows actually beat a woman of the race who had the "nerve" to try to register at the polls in that city some time ago. He probably told of the unequal educational opportunities for Negroes who paid the same tax rate as others but who received less than half of the benefits which were supposed to come from the common treasury. It was his treatment of such topics as these which caused these "Christian" breathren to rise and denounce hiu.

This occurrence is only another indication of the extent to which the southern "Ephriam is joined to his idols" and of the distance to which his "Christianity" will take him in his attempts to prove the superiority of hisers Nordic qualities. The truth becomes as no thing in the hands of "Christians" and their wrath as an all destroying angel when the question of their treatment of their fellows is concerned. God is their own God and they would force others to the same conceptions of His demands upon them as they have. Living in a section which for 300 years has set the seal of proscription upon their submerged fellows, they are extremely unwilling to see the reason for a change and they call on the God of their fathers to witness the justice of their ways. Even their own white fellows who refuse to think as they are denounced, cast out as unclean and the work which they represent is set at naught. And yet, none can walk down the streets of that same city without being impressed with the fact that there has been some clandestine mixing of the races which is far in excess of their sitting together in public places. Bright skinned Negroes are to be seen everywhere and there are those who can tell of thousands of Negroes in Alabama in whose veins flows the "best" blood of the state.

As long as that fact is to be proven without any trouble, there can be but little belief in the desire of these "Christians" for the things which they claim to desire earnestly. There can be no agreement with their beliefs in the righteousness of their cause. There can be no fear of their ability to do anything other than prove to the world in a greater way than ever before that they are not as they would have it believe. The Express feels that the action of the Birmingham ministers in denouncing Dr. Alexander has only served to make the justice of his claims more evident. It affirms its faith in him and in the movement which he represents and it goes to the extent of prophesying that in time to come even Birmingham will come to his way of thinking for it is the right way. Real Christianity can prescribe no other.

## *DR. W. W. ALEXANDER ADDRESSES YOUNG PEOPLE'S MEETING*

Birmingham, Ala., April 17.—(AP)—Jim Crow laws of the south are unjust and should be repealed, in the opinion of Dr. Will W. Alexander, of Atlanta, expressed today before the Interdenominational Young People's conference, in session here.

Dr. Alexander declared it was unjust for the white majority to discriminate against the negro minority, and called attention to the "inconvenience experienced by negro travelers who do not have smoking car and Pullman privileges and who are forced to ride in such dangerous hulks as the front coaches of trains afford."

Mr. Alexander said that negroes were ruled against not only in matters of travel, but also in education, housing conditions, in the courts and social affairs.

"The courts of the south," said the speaker, "do not find white men guilty of crime upon the testimony of negroes." He added: "A country which does not protect every individual by law will ultimately become an unsafe country in which to live."

"Every person, regardless of race," said Mr. Alexander, "should have every opportunity for advancement of powers which are within them."

Mr. Alexander said that Richmond's population was 32 per cent negro, "and yet only 5 per cent of the territory of that city is allotted to the race."

"Do you believe in the repeal of the Jim Crow law?" asked someone in the audience when Mr. Alexander had concluded.

"I believe in the repeal of unjust laws and it is unjust," replied Mr. Alexander.

Another questioner asked:

"Do you think that educated negroes are more hostile to whites than uneducated negroes?"

Mr. Alexander replied: "Naturally so. As the mind is cultivated one sees more clearly the injustices done."

"Do you believe in segregation?" another person asked.

"My time is up. I shall answer that later," said the speaker.

Mr. Alexander said that he did not advocate intermarriage. "That is not necessary to a Christian solution of the problem," he declared.

Jesus taught respect for personality, Mr. Alexander asserted.

Continuing he said: "The final rule by which personality will be judged i[illegible] but character. That race will be supreme which is most capable of being Christlike. Being a true Christian is to wish every race to have the fullest possible advancement of which it is possible."

# POLICE GUARDED ALEXANDER IN BIRMINGHAM

### Inter-Racial Commission Head Threatened With Death For Address

### SPEAKER WARNED TO GET OUT OF TOWN

### Alexander In Letter to Methodist Ministers Said To Have Recanted

**BIRMINGHAM, ALA.—Because of his plea for race equality, Dr. Will Alexander had to be guarded by police while here last week.**

Dr. Alexander who is secretary of the National Inter-racial Commission, created a stir among 2,000 delegates at an interdenominational young people's conference here in which he advocated the repeal of jim crow car laws, equal justice for the Negro in courts and equal educational facilities.

He charged that whites in many sections of the South handled the school funds unfairly and do not find white men guilty of crime on the testimony of Negroes.

Almost as soon as Dr. Alexander had finished speaking, he was called to the telephone by someone who refused to give his name, but declared himself a "friend."

This friend advised him that word had already gotten out in the city that he had spoken in favor of racial equality and that he ought to get out of town at once.

Rather dazed at first, Dr. Alexander sent to the police department and was provided with two officers as personal guards. Instead of leaving that night, he went to his hotel where the police stood guard until the next morning and he left for Atlanta.

Seen in Atlanta this week, Dr. [illegible] seemed somewhat shaken by his experience in Birmingham. He said that he wouldn't resign his work and that the press had misquoted him.

Birmingham Methodist ministers last week went on record as adopting resolutions condemning the utterances of Dr. Alexander. A document was read before the ministers in which Dr. Alexander is reported as saying that he was misquoted by the press. Despite this document, the ministers adopted the resolution.

# KENTUCKY INTER-RACIAL MEETS

### Progress Reviewed, Goals Set for the Ensuing Year

Louisville, Ky., Dec. 1.—Several hundred persons attended the sessions of the seventh annual state inter-racial conference held in this city a few days ago, at which progress was reviewed and goals were set for the ensuing year. Among the principal speakers were James Weldon Johnson [illegible] New York, Secretary of the N. A. A. C. P.; Dr. J. L. Kesler, of the faculty of Vanderbilt University; Prof. W. H. Fouse of Lexington; L. N. Taylor, of the State Department of Education; Willis Cole, editor of the Louisville Leeder; Dean Kirk Smith, of Lincoln Institute; Dr. O. O. Miller of Louisville; and Prof. H. H. Cherry, of State Teachers' College.

J. Weldon Johnson and Dr. Kesler addressed a large inter-racial mass meeting in one of the big downtown churches and, though from opposite sections of the country, agreed completely in their appeals for fairness and friendliness in the relations of the races. Commenting in his speech on Dr. Kesler's address, Mr. Johnson remarked that it would have required courage to make such a speech even in Boston. A number of adresses were made on progress in education, health, the courts, and the public press, followed by free discussions from the floor. General gratification was expressed with the advances that have been made along these lines.

Among the goals which the commission set before itself for the ensuing year were equality of accommodations in railroad trains, busses, and stations; equal facilities for the comfort of colored people in department stores; the establishment by the State of an institution for feeble-minded children and the placing of a Negro physician on the staff of the State Board of Health. Dr. James Bond, who for several years has served as the executive of the inter-racial work in Kentucky, will continue in that capacity.

Race Relations.

Alabama.

Meetings, Conferences, etc.

# NEGRO EDUCATION IN ALA. SUBJECT BEFORE COMMITTEE

Perhaps the most significant interracial meeting ever held in the South was staged at the white Y. W. C. A. Monday morning, November 29th. Over fifty representative white and colored women were present when the conference began. Owing to the

MRS. A. M. BROWN

absence of the chairman, Mrs. A. M. Brown, of Birmingham, Chairman of the colored committee, presided at the opening session. From 10:30 to 2:30 was spent in a discussion of Negro education and health. Quite a large number of colored women as well as a substantial number of whites discussed the subject frankly and made some exposures that are interesting to those who desire the proper information and analysis of racial conditions in Alabama with special respect to the educational phase.

This was the annual meeting of the women's section of the State Committee on Race Relations. Among the colored women who spoke was Mrs. A. M. Brown, president State Federation of Women's Clubs, who appealed to the committee to help secure the services of the State for a home for delinquent Negro girls at Mt. Meigs, Alabama. Miss Foster, who gave an outline of her work as Supervisor of Jeans Fund, and Mrs. W. R. Brown, in charge of Health work in Birmingham Public Schools, who made known conditions of health of Negro children and their homes and surroundings. She suggested social workers, more health nurses and enforcement of compulsory educational laws for all.

Mrs. J. H. McCoy, president of Athens Female College, in speaking on the educational needs of the Negro said:

"Alabama pays six times as much for the education of each white child in the common schools as for each Negro child. The figures for 1924, she said, were $17.64 for the white child and $3.72 for the colored. Also she said there was only one teacher for each 102 Negro children, while there was a teacher for each 44 white children. Other advantages, she pointed out, disfavor the Negro child proportionately."

The committee expressed the belief that "the fair-minded people of Alabama would not approve of these conditions were they conversant with them," and pledged itself to make the facts known and to see better conditions through the provision of Rosenwald schools, Jeanes teachers and social workers, and through the enforcement of the compulsory education and child welfare laws.

The economic loss and public peril resulting from preventable diseases prevalent among Negroes was stressed and the committee went on record as favoring a better distribution of clinical service, more adequate hospital facilities and additional public health nurses.

A legislative committee, headed by Mrs. Cranford, was appointed to seek the establishment of a school for delinquent Negro girls.

Another meeting of the committee will be held in February.

# DR. NEWSOME'S APPEAL ON RACIAL CONDITIONS

Dr. H. N. Newsome, pastor of St. John A. M. E. Church, this city, writes an interesting letter to The Birmingham News in which he calls attention to the Negro's interest in the South and the disadvantages in education, politics and the dangers of the alley situation so general in this section. The letter was expressing appreciation for the thought expressed by the Inter-racial conference of white and colored women assembled in the city several days ago.

Dr. Newsome believes that there is a remedy for the conditions exposed by the conference and he writes giving his views. Here is his letter as published in The Birmingham News:

"Inter-racial Relations

"To Editor The Birmingham News:

"I noticed in one of the columns of your very valuable, widely circulated paper Tuesday, Nov. 30, that a group of about 50 farsighted, Godly, philanthropic white ladies held a meeting in the Y. W. C. A. of this city Monday, Nov. 29, known as the Woman's Section of the State Committee of Race Relations, and as this was their annual meeting, they discussed plans for legislative action in behalf of Negro educational and health problems. They seemed to have enlarged upon the unfairness of the state paying six times as much to educate white children as it is paying to educate colored children, and colored teachers forced to try to teach almost three times as many pupils to the teacher as the white teacher; and I venture to say that the white teachers are much better prepared with intellectual, physical equipment to do their work, hence I am forced to ask the following question: How can we measure up?

"Further, the ladies talked about and enlarged upon the necessity of the state establishing and maintaining a home for delinquent Negro girls. It was further brought out that there are 450,000 or more in the South who are sick and diseased (Negroes) who cannot work at all times. This is an incalculable, economic loss to my race, the state, this country and the world. I am inexpressibly elated over the expressions coming from that great group of ladies representing all parts of the state of Alabama, and their resolutions in favor of the much needed improvements.

"I have traveled over France, Italy Switzerland, Belgium, England and Canada—seven countries outside of America—and have been a student in one of the largest universities in this country, and yet if our good white people in this Southland will give us better schools, living quarters, better protection generally, I am sure I voice the sentiment of nine-tenths of the colored people when I say we would rather live in this great Southland than in any country I have named or in any other part of this country.

"Help us to establish a well equipped Y. M. C. A. and Y. W. C. A. for our young men and women. I think, too, it would help the colored citizens of Birmingham if the numerous alleys in which they live were converted into narrow streets and lighted well. We are very anxious to vote in all elections, and help put the best men in office for city, state and country.

"H. N. NEWSOME,
"Pastor St. John A. M. E. Church."

## INTERRACIAL COMMITTEE EXPRESSION ON NEGRO EDUCATION

At the Women's Section of the Interracial Conference held in Birmingham November 29, it was brought out by Mrs. J. H. McCoy that Alabama pays six times as much for the education of one white child as it does for the education of one colored child; also that the State employs one teacher for each 102 Negro children and one for each 44 white children.

It could be true that these conditions are not known to the majority of fairminded people, and that they do not have general approval. This method of bringing it to public notice should bear early fruit in the form of efforts to get a more equable distribution of funds and better opportunities for Negro children.

In every community where the races are living together, there should be committees composed of forward-looking Christians of both races to counsel frankly and keep a way open for sane approach to problems affecting their common good.

There is a good deal of ignorance among white people in regard to definite conditions existing among Negroes.

Knowledge of their own general advantage everywhere is about as far as their information goes.

With some definite data gathered to show in figures what is needed, and a wholehearted effort at understanding the significance of this data, a means of effective co-operation to make conditions better would be at hand in every community.

Interracial Committees have a strategic position for approach to problems affecting social and civic evils. They form a new plane where a more tolerant and a more sympathetic attitude can be cultivated; where the truth can be told without being misunderstood as accusing prejudice, and where authentic facts may have force.

Friction, of course, comes from the contact of rough surfaces. It is reduced by oiling or polishing those surfaces by whatever possible means it may be done.

We need more interracial committees where contact of the best in both races may serve religiously to offset the effects of the worst in both races.

The force and benefits of interracial committees are never shown to better advantage than when these committees can make their efforts carry through some co-operative activities for better educational opportunities for Negro children.

# ALABAMA WOMEN HOLD INTER-RACIAL MEETING; FACTS ABOUT HEALTH, EDUCATION STUDIED

## Women's Section in Annual Meet Pledge Selves To Seek More Adequate Educational Provisions for Negro Children. State Aid for Delinquent Girls' Home

Birmingham, Ala., Nov. 30.—Pledging themselves to seek more adequate educational provisions for the colored children of Alabama, better public health facilities, and the provision by the State of an institution for the care of delinquent Negro girls, the Woman's Section of the Alabama State Committee on Inter-Racial Co-operation held its annual meeting here yesterday, with an attendance of fifty representative women from over the State. The meeting was presided over by Mrs. Peyton A. Eubank of Birmingham, and elected the following officers for the ensuing year: Chairmen, Mrs. J. H. McCoy, president of Athens College, and Mrs. R. R. Moton, of Tuskegee Institute; Vice-chairmen, Mrs. P. A. Eubank and Mrs. A. M. Brown, president of State Federation of Colored Women's Clubs; Secretaries, Mrs. J. H. Cranford and Mrs. R. B. Hudson. A legislative committee was appointed to promote the plan for a school for delinquent girls.

The facts about education, health, and other conditions were brought out in a number of addresses, and were discussed at length. Resolutions were adopted, calling attention to the fact that the amount expended for the education of white children in Alabama is $19.64 per child as against $3.72 for the colored child; that one teacher is provided for every 44 white children of school age, and one for every 102 Negro children; that the amounts expended for buildings and equipment are more than six times as much for the white child as for the colored; and other provisions in proportion. The committee declared its belief that "the fair-minded people of Alabama would not approve of these conditions were they conversant with the facts", and declared their purpose to give the information to the public, to interview county superintendents and boards of education in the interest of a more equitable distribution of the school funds, and to endeavor to secure Rosenwald schools, Jeanes teachers, and the enforcement of the compulsory education law.

The resolution pointed out the fact that "there are at all times in the South 450,000 or more Negroes who are unable to work as a result of disease, most of it preventable, constituting both a grave public peril and a vast economic loss", and pledged the group to seek in every way to improve health conditions by striving for "better clinical service, more adequate hopsital facilities, and additional public health nurses."

The full text of the resolutions adopted wollows :

"WHEREAS, we learn with regret the following facts as to the distribution of educational funds and facilities in Alabama, namely:

To every 44 white children of school age—1 teacher.

To every 102 Negro children of school age—1 teacher.

Average school term for white chilrren—143 days.

Average school term for Negro children—112 days.

Current expenses per white child—$19.64.

Current expenses per Negro child—$3.72.

Capital outlay per year per white child—$4.25.

Capital outlay per year per Negro child— $0.61.

Property values per white child—$55.88.

Property values, per Negro child—$9.21.

Number of white high school teachers—2,092.

Number of Negro high School teachers—90.

Average salary per year for white teachers—$696.00.

Average salary per year for Negro teachers—$315.00.

"AND WHEREAS, we believe the fair-minded people of Alabama would not approve of these conditions, were they conversant with the facts.

"BE IT RESOLVED: That we, the Woman's State Inter-Racial Commission, give this information to the public through the daily and weekly papers; that we see county superintendents and boards of education in an effort to obtain a more just and equitable distribution of public school funds; that we endeavor also to secure Rosenwald schools, Jeanes teachers and social workers wherever needed, to the end that we may blot out forever the stigma of illiteracy in our State, and that we urge the enforcement of the State's compulsory education and child labor laws.

"WHEREAS, we realize that the greatest asset of any nation is the good health of its citizens; "AND WHEREAS, there are in the South at all times 450,000 or more Negroes who are unable to work as a result of disease ,most of it preventable, constituting both a grave public peril and a vast economic loss;

"BE IT RESOLVED ;That we go one record as deploring the conditions set forth above, and pledge ourselves to utilize every possible means at our command to bettter these conditions striving to obtain better distributed clinical service, more adequate hospital facilities, and additional public health nurses.

"WHEREAS, there are many worthy colored people in the State whose trades, arts and handicrafts deserve recognition; "AND WHEREAS, the most effective method of securing such recognition is by exhibits in State and County fairs;

"BE IT RESOLVED: That we appoint a special committee to call upon the officials of the Alabama State Fair at Birmingham in an effort to secure additional space and more publicity for the Negro exhibits in the State Fairs of 1927 and succedding years.

"WHEREAS, we have heard of the efforts of the Federation of Colored Women's Clubs to have the State take over the School for Delinquent Negro Girls at Mt. Meigs;

"WE RECOMMEND that a committee be papointed to co-operate with the legislative committee of the Federation of Colored Women's Clubs in getting a bill before the State Legislature, meeting in January."

# SOUL-LIFTING SCENE IN "BLEST BE THE TIE"

## Solution of Racial Problem Found by Southern Students.

BIRMINGHAM, Ala., Oct. 30.—(AP)—Clearly, sweetly the beautiful melody of an old hymn filled the auditorium:

"Blessed be the tie that binds,
Our hearts in Christian love."

The clear soprano notes were heard above the contralto and the other voices.

They came from the throat of a full blooded Indian girl. Her voice rose into a slight crescendo as the group continued:

"The fellowship of kindred minds,
Is like to that above."

A hush fell over a great audience. The singers continued:

"Before our Father's throne,
We lay our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares."

The organ stopped.

The singers paused as the leader of the meeting asked the audience to join in the next verse. Every voice seemed to be raised:

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows,
A sympathetic tear."

The spell had been cast.

All had been seated except the little group of singers on the rostrum. Slowly one by one they resumed their places back on the stage. They were two Indian maidens, one Chinaman, a Christian Jew, four American Caucasians and one European Caucasian, all southern college students.

The group brought an ocular demonstration before the first all-Southern Baptist student conference in an effort to show that "Christian love" had bound the hearts of Southern Baptist studentship.

Immediately following the soul-lifting scene, speakers dwelt, and audience appeared to approve, the sentiment that "the religion of Jesus Christ is the one solution of the racial problem."

During the course of the same session of the conference, a group of Indians representing eight states and 24 tribes were introduced.

A party of Indians sang in their own language. An interpreter gave a version of the text.

In this group of Indians was Miss Gladys Sharp, Okmulgee, daughter of an Indian mother, who told of religious work being carried on among American aborigines.

A feature of this service—the like of which had seldom been seen in a southern religious gathering—was the singing of the Rev. William Lewis, Dallas, a negro gospel singer. He was given liberal applause, the first and only demonstration of like character permitted during the conference. He rendered numerous songs and hymns "as the negro sings them."

The conference embraces in its personnel 2,000 men and women students, representing 75 institutions of learning and 90,000 students in the south and southwest.

Race Relations - 1926

Alabama

Meetings, Conferences, etc.,

BIRMINGHAM, ALA
FEB 28 1926

## INTER-RACIAL MEETING

**State Committee To Meet At Tuskegee On March 23**

MOBILE, Ala., Feb. 27.—Annual meeting of the state interracial committee of Alabama will be held March 23 in Tuskegee, according to announcement here Saturday of Dunbar H. Ogden, state chairman. The meeting will convene at 2:30 o'clock.

During the evening work of the organization is to be presented to the Alabama conference of social work, of which the state committee is a member. Dr. James E. Dillard, Dr. Eugene Mason and W. B. Driver are Birmingham members of the executive committee. Dr. Dillard also is vice chairman and C. D. Barr, of Birmingham, treasurer.

## *GREATER NEGRO REPRESENTATION ASKED BY WOMEN*

Tuskegee, Ala., April 8.—The women's section of the Southern Interracial commission, in session here, today adopted several recommendations announced in "the interest of interracial justice and good will."

Among the recommendations were those seeking more general representation of the negro group on public welfare boards and on accommodations on common carriers, more adequate provisions for public education, improvement of environment of children to prevent delinquency, and the education of the youth in right racial attitudes.

## *"SPEECH OF THE CENTURY" DENIED!*

Just when the fair-minded citizens of the country were beginning to congratulate him upon his courageous and masterly plea for better railroad accommodations, for more humane living conditions for colored Americans in the South and a fair and square deal for the black group, Dr. W. W. Alexander (white), Atlanta, Georgia, secretary of the Southern Inter-Racial Commission and one of the leading laymen in the Methodist Episcopal Church, South, came forth with a signged statement denying that he had made any such speech to white students at Birmingham, and further stated that the newspapers of that city and the country misquoted him.

Houston Informer

It seems peculiarly strange that a supposed Christian layman should be called into account by a body of supposed Christian ministers, because it was published that said layman publicly declared that the "jim-crow" coaches on the railroads of the South are unfit for human occupancy, and that the Negro should be given better accommodations on the common carriers of Dixie and should receive a larger degree of justice in Southern courts.

It is strangely odd that Dr. Alexander did not deny the published report of his "Bam" address until the Methodist Ministers Alliance of Birmingham called a special session of their organization to discuss the "radical" speech; and even his denial of the address did not prevent this body of "distinguished Christian (?) ministers" from adopting resolutions condemning and excoriating Dr. Alexander.

It seems funny that most of our supposed Christians of the white race are always the leaders in movements that give Christianity a back eye; and, when a layman or minister of the white race essays to take a stand for justice and the teachings of the Lowly Nazarene, he becomes persona non grata among his racial and church "brethren," and must either apologize for his position or issue a signed statement retracting his utterances along this line.

If the newspapers had reported that Dr. Alexander made an impassioned plea for "white supremacy," for an increase in lynchings, for worse railroad accommodations for colored passengers, for the creation and maintenance by statute of ghettos for colored residents, for additional miscarriages of justice in the courts of Dixie, for excluding the colored race from all affairs of government and the passing of a law for even shutting the gates of heaven in their faces and consigning all of them to the plutocratic regions, these protesting Methodist ministers would have passed lengthy resolutions endorsing his stand and would have probably canonized him in the ritual of their church, according Dr. Alexander the same recognition and honor as John Wesley.

The Informer can not understand nor comprehend the average white Christian's (?) attitude towards his colored brother, and the average Negro has very little faith in the white man's "jim-crow," "Negro-hating" Christianity—for what the average white Christian (?) does to his black fellowman speaks in such thunderous tones that the colored brother can not hear what he says!

Moral cowardice, the most pronounced and outstanding nations malady of this generation, is largely responsible for the un-Christian attitude assumed by so many of our professed white devotees and exponents of Christianity; and, instead of the white pulpit taking the lead to batter down the walls of racial prejudice and hatred, we have the sickening and sorrowful spectacle of the white ministers catering to and palliating with this monster demon.

William Pickens, field secretary of the National Association for the Advancement of Colored People, says that whenever he observes a white man objecting to sitting beside or coming in contact with a Negro, he wonders whose Sunday school superintendent he is or what church he is pastoring!

Why, the Methodist Episcopal Church, South, even defeated Methodist unification because the Methodist Episcopal Church, North, has a large number of colored constituents, and the Southern brethren saw the gruesome spectre of "Negro domination" and "social equality!" (Let us pray!)

Whether Dr. Alexander made the purported speech or not, he is officially connected with a Southern movement that is seeking to secure for the Negro better traveling accommodations on the railroads of the South, better living conditions, a larger measure of justice in the courts, and the full enjoyment of many of the constitutional rights and prerogatives now denied the back race in the Southland.

This distinguished Southern layman is old enough and well versed enough to know that the Great Teacher was eminently correct when He proclaimed that "no man can serve two masters;" and, if Dr. Alexander believes that the Negro is getting the proper consideration in all respects in the South, and that no effort ought to be made to ameliorate the condition of the black race in this section, then he should sever his relations with the Southern Commission on Inter-Racial Relations, and join the ranks of ministers of his great Christian (?) church! Selah!

## NAMES NEGRO DELEGATES

**Brandon Appoints Leaders To Attend Sociological Conference.**

Acting upon the suggestion of Dr. Jesse Lawson, president of the National Sociological Society, of Washington, D. C., Governor W. W. Brandon, Monday, appointed five negro leaders in Alabama, delegates to the forthcoming conference to be held at the national capital city, which will be attended by negro educators and persons interested in the advancement of harmonious relations between the white race and the negro race throughout the country.

The delegates named are: Dr. R. R. Moton, president of Tuskegee Institute, Tuskegee; Dr. George W. Carver, Tuskegee Institute, Tuskegee; R. T. Pollard, president of Selma University Selma; Lillian Dungee negro probation officer for Montgomery county, Montgomery and T. R. Parker, president of the Agricultural and Mechanical Institute for negroes at Normal.

## DR. W. W. ALEXANDER

It has been announced to the country that Dr. W. W. Alexander of the Interracial Commission made a speech before the Sunday school meeting in Birmingham, touching the race question, and afterwards apologized for his expressions and the idea his speech conveyed. We know Dr. Alexander personally. We know his views on the Race Question. The work that he is engaged in is the highest evidence of his position on the question at issue. We carry a copy of the Birmingham speech on the front page of this issue, that the public may read and judge for itself the nature and character of his talk. In this speech the Doctor did not express any opinion at all. He recited facts as they have occurred, and are occurring every day touching the race problem. Had he desired to apologize or withdraw any of the facts set out in his speech we do not see how he could have well done so, for the reason that he expressed no opinion. He gave the truth, as all of us can witness, and he could not have owed an apology to anybody for stating the facts, which he had nothing to do with bringing about.

But this editorial is for the purpose of setting that part of the public right that may have been misled by the sensational Negro press that makes it a part of its business to play up falsehood and misrepresentation rather than the truth. Dr. Alexander has not apologized or compromised any fact that he stated in the Birmingham speech. He has had no occasion to do so. Nobody has called on him to do so, and he would hardly volunteer to apologize for the truth. The papers that have heralded to the world that he has denied making the speech have done him an injustice and owe him an apology. Dr. Alexander is a man of decided views and with the moral courage to express them. He is independent in opinion and not dependent upon anybody for his living, and there could be no occasion for him to apologize for doing what he thought was his plain duty in answer to the young people's request to give them a slant on the Race Question. The good Doctor is a far better friend to the Race than those members of the Race who have misrepresented him and used their agencies to lessen his influence for good between the races. His one effort is to bring mankind into peace among themselves—to avoid race friction and strife.

Dr. Alexander comes from that class of our fellow men who loves mankind, not white folks in particular, because they are white, nor black folks in particular because they are black, but mankind for Jesus' sake; mankind, for humanity's sake.

The Methodist preachers of Birmingham who passed the resolution did not ask the Doctor to apologize, deny or withdraw his speech. They merely said they did not think his teaching was best. That was equivalent to saying they did not think it best for the Doctor to tell the real truth or recite the facts of discrimination and injustice imposed upon black people by white people. We have read the resolution and have not seen in any paper the story carried by several Negro papers to the effect that he denied or apologized for his speech.

The Independent takes the responsibility of saying that he did not apologize; he did not withdraw, and has uttered no expression that could be so construed, and the papers that have made the misstatements owe him an apology, not only for thhe sake of the truth, but for their own good and future usefulness.

## RITCHIE NAMES FOUR

Dennis W. Hoble, Havre de Grace; Dr. T. H. Kiah, Princess Anne; Dr. Thomas I. Brown, Morgan College; School have been commissioned by Leonidas Dames, Bowie State Normal Governor Ritchie as delegates to the National Sociological Conference on Racial Harmony, which meets in Washington, September 19th to 22nd.

Ten other State governors have named delegates to this congress. Listed among the speakers are Bishop R. A. Carter, of Chicago; Dr. Chas. S. Morris, Lynchburg; Bishop E. R Hamill, of Nashville.

From Alabama, Dr. R. R. Moton and George W. Carver have been named. From West Virginia, delegates are Fred R. Ramer, Martinsburg and J. W. Moses, of Kimball; from Tennessee, W. J. Hale, of Nashville, and W. L. Porter, of Knoxville.

Race Relations—

Arkansas.

# RACIAL AMITY GIVEN IMPETUS IN ARKANSAS

Little Rock, Ark.—At a meeting of representative white and colored citizens held recently, steps were taken to set up a strong state interracial committee and to vitalize the interracial movement throughout the state. To that end an organization committee was created, consisting of ten members and headed by Mrs. Minnie U. Fuller, a well known leader among the white women of Arkansas. On this committee Judge Scipio Jones, Dr. J. G. Ish and others will represent the colored group.

The organization committee was instructed to select with great care a representative state committee and to make a survey of interracial conditions to be laid before the latter at its first meeting, as a suggestive basis for its program. It is expected that the new state committee will be called early in 1927, at which time an executive secretary will be named, a program will be laid out and the work of local organization will begin.

Conditions in Arkansas at this time are said to be very favorable to the revival of the interracial movement, which functioned for a while just after the war and then lapsed. The organization meeting was convened and directed by Mrs. Jessie Daniel Ames, representing the Commission on Interracial Cooperation.

## Little Rock Citizens of Both Races Unite Forces

Little Rock, Ark., Nov. 19.—At a meeting of representative white and Race citizens held here yesterday steps were taken to set up a strong state interracial committee. An organization committee was created, headed by Mrs. Minnie U. Fuller, well-known leader among the white women of Arkansas. On this committee Judge Scipio Jones, Dr. J. G. Ish and others will represent our group.

The organization committee was instructed to select with great care a representative state committee and to make a survey of interracial conditions to be laid before the latter at its first meeting as a suggestive basis for its program. It is expected that the new state committee will be called early in 1927, at which time an executive secretary will be named, a program will be laid out and the work of local organization will begin.

The organization meeting was directed by Mrs. Jessie Daniel Ames, representing the commission on interracial co-operation.

Connecticut.

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# YALE STUDENTS HEAR TALK ON RACE RELATIONS

**William Curtis Craver, Student Secretary of National Council Y. M. C. A. Tells of Improvements.**

New Haven, Conn., March 29—Students from many states studying in the Yale Divinity School heard with intense interest William Curtis Craver, Student Secretary, National Council Y. M. C. A. today as he told of the progress that is being made in the collegiate world in Christian race relationships. The speaker declared: "Satisfactory race relationships can be had only through the practice of the principles of Jesus Christ." Many instances were cited where white and colored students throughout the country, including the South, are solving many of their interracial problems by planning and executing their Christian student programs together.

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D.C.

# COMMITTEE OF INTERRACIAL CONFERENCE OF CHURCH WOMEN REPORTS

Washington, Dec. 2—Emphasizing the need for more human relationships between white and colored women, the Continuation Committee of the Interracial Conference of Church Women today made public its findings for constructive measures for creating goodwill between them.

At a recent conference at Eagle's Mere, which was attended by white and Negro women from both the South and the North, this Continuation Committee was appointed to study the various recommendations made and to publish them as "findings" to go to church women throughout the country as a working program. "Realizing that interracial action must be preceded by interracial thinking, says the statement, "we find that the women of our churches need to learn to work with rather than for the Negro. We believe that existing church organizations constitute the best channel for creating this attitude."

An interesting suggestion is cooperation of the white and Negro churches in the "support of visiting housekeepers" who would correspond to "visiting nurses" except that they would devote themselves to instruction and aid in housekeeping.

It is urged that more stress be laid on educational and recreational facilities in small towns and rural communities.

"Forced housing segregation" is condemned as "unspiritual and undemocratic." Church women are urged to take a definite stand against such segregation in their community.

In regard to lynching, the church women say: "We urge that preventive measures against lynching be adopted, and that ready cooperation be given those in control of such situations; that an open forum be secured in the daily papers and press generally, to create proper sentiment and right public opinion.

Church women are urged to study "causes and effects upon industry and the home of the increasing employment of married women in industry." "In view of the limitations of opportunities for Negro women in employment we uggest that groups of women be encouraged to become aware of conditions in industry and in other forms of employment in their communities and States." Church bodies and social agencies are requested to give employment to Negro stenographers and clerks.

Increased emphasis upon interracial education is urged. It is proposed that Race Relations Sunday be made Race Relations Week.

In behalf of justice for Negroes, the Committee says:

"Interracial committees of church women can do a great service for their communities by:

"Becoming informed of the facts concerning Negro children in the community;

"Keeping in touch with the juvenile courts, and insisting that Negro children receive the same thoughtful attention and care that is given to children of other races;

"Insisting on the appointment of Negro probation officers;

"Securing provision for recreational opportunities for Negro children, through the Scouts, Camp Fires, Girl Reserves and Hi Y's;

"Encouraging deputations of white and Negro women to sit through trials of boys and girls in the interest of justice and for the consideration of all factors involved;

"Urging constant observation of jail conditions, especially for young people and women—

That there may be proper separation of young offenders and old criminals;

That occupation may be provided;

That suitable places shall be secured for them on their release;

By seeing that proper counsel is secured for Negro cases.

"Recognizing the power of the press the church women suggest that:

"Use be made, as far as possible, of the power of the press to influence and create wholesome and just impressions to bring about better understanding between the races;

"Church women seek to secure the unlimited power of metropolitan papers, and that through church columns topics on race meetings and work which the Race Committees are doing in each community shall be fully recorded;

"Definite effort be made by church women to secure in the press an emphasis on constructive news items and articles in regard to the Negro, rather than on crimes and other derogatory items.

"Special suggestions about the education of young people and interracial matters are urged."

# GOOD WILL OF RACES URGED

## Churchwomen Declare For Wholesome Contact

## ASK CHURCH TO LEAD

(Preston News Service)

Washington, D. C., Dec. 7—"More human relationships" between white and Negro women were recommended Thursday afternoon by the continuation committee of the Interracial Conference of Churchwomen in a statement summarizing its findings on a program for good will between the races.

"Realizing that interracial action must be preeded by interracial thinking," the statement said, "we find the women of our church need to learn to work with rather than for the Negro. We believe that existing church organizations constitute the best channel for creating this attitude."

Cooperation of white and Negro churches in establishing a system of "visiting housekeepers, who would devote themselves to instruction and aid in housekeeping," he urged, while "forced housing segregation" was condemned as "unspiritual and undemocratic."

The committee urged that preventative measures against lynchings be adopted and an open forum be conducted in the press to create public opinion looking to "better understanding between the races."

## DEAN SLOWE ATTENDS CONFERENCE

Miss Lucy D. Slowe, Dean of Women, was a delegate to the Conference on the Cause and Cure of War, held at the Washington Hotel. Miss Genevieve Lomax represented the women students of the University at the meeting of the National Federation of Students which met at the University of Michigan. Miss Mabel Holloway, a former student of Howard University, was elected a member of the first executive committee of the Federation a year ago at Princeton University.

The opening of the play is set for December 28 and it will be the second bill in the Provincetown Theater's season.

Paul Green, the author of the play last year won the Belasco Cup for the Dallas Players at the Little Theatre Tournament. His prize winning play was "The No Count Boy."

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Macon, Ga. TELEGRAPH
FEB 11 1926

# COUNCIL PLEADS FOR RACIAL TIES

Church Group Issues Call for Closer Relations Between Colors

MOB LAW RULE ATTACKED

WASHINGTON, Feb. 10. (AP)—Designating February 14 as Race Relations Sunday, the commission on race relations of the Federal Council of Churches tonight issued a special plea against lynching, and announced that this year the observance would "include not only the problems of the white and black races, but also those of the Chinese, Japanese and Mexicans in this country, and good-will between Jews and Christians."

During the last two years, the commission said, all victims of lynching have been negroes and the lynchers have been white. Arrangements were said to have been made by the Chicago church federation for an interchange between white and negro pastors involving 72 churches, and 50 additional ministers have indicated they will preach a sermon on the general subject.

"In spite of the recent migration of negroes," the commission's call said, "more then eight millions still reside in the Southern states and the majority of that number are still in the rural districts.

"There has been also a white migration to the north and west. The number of white people born in the South but living in other states increased 780,756 between 1910 and 1920. This wholesale movement of both populations makes understanding and adjustment imperative.

"Because of past conditions and present economic, political and other frictional contacts, there is a great deal of prejudice, misunderstanding, suspicion and ill-feeling between these two races."

Touching on relations of Jews and Christians, the call said:

"Judaism is having its first great opportunity in many centuries to develop as a free religion of a free people. It is an unsual opportunity to develop a fraternal relationship and a profitable co-operation with this great group who may well prove to be in this emancipation a new well spring of American spiritual.

# RACE RELATIONS DISCUSSED BY REPRESENTATIVES

**Representatives of Five Peoples Express Desire for Co-operation.**

"Race Relations Sunday" was observed at the vesper service of the Phyllis Wheatley Y. W. C. A. A program of addresses by representatives of five races was interspersed with renditions of negro spirituals. Mrs. Frances Boyce presided.

Mrs. C. O. Goodpasture spoke of improvement in relationship between American whites and Negroes, and indicated possibilities of further co-operation. H. Wilgus Crowder, South American Indian, described interracial conditions of his homeland as contrasted with America. Historical material referring to the American Negro's accomplishments, was presented by Dr. Sarah Brown.

The caste system of India was said by Mme. Sukohoda Bannerjee to be much less reprehensible than American prejudice of race. Rupert Saucho, of China, medical student at Howard University, suggested certain contributions which his nation and the Negro could hake to civilization and peace of the world.

# SOCIOLOGIAL SOCIETY CONDUCTS RACIAL CONGRESS

The opening session of the four-day Congress on racial harmony opened Sunday afternoon at Shiloh Baptist church with religious services petitioning Almighty God for devine guidance and protection during the crisis through which the nation is now passing. The church choir, of which Prof. T. H. Ward is leader, and Prof. Edward M. Syphax, organist, conducted a song service. Rev. William Wallace McCary read the scripture. Rev. Geo. A. Parker, of Detroit, Mich., five years chaplain of the Maryland Troops, conducted the devotional exercises. Others who spoke on Sunday were Robert Rhone of Cheyene, Wyo.; Edwin Mallory, of Tenn.; Dennis W. Noble, Thomas I. Brown, of Maryland, and Ontario Lewis, Port Huron, Mich.

The second day of the Congress was Sociological day and was devoted to addresses and discussions by the delegates in order to ascertain racial sentiment in different sections of the United States.

The meeting was called to order at 10 a. m. by the president, Prof. Jesse Lawson. Among the speakers at the morning session were Prof. Thomas I. Brown, professor of sociology at Morgan College, Baltimore, Md.; Dr. Charles A. Marshall, of Dover, Del. M. L. Morrison appointed by the Governor of Tenn.; C. B. Jones, appointed by the Governor of New Jersey to represent that state; Prof. R. T. Pollard, of Selma, Ala., appointed by the Governor of Alabama; Ontario Lewis, appointed delegate by the Governor of Michigan; Hosia W. Price, financial secretary of the National Sociological Society, and Rev. George A. Parker.

At the afternoon session telegrams were read from Gov. Gilford Pinchot, of Pennsylvania, and Gov. Al Smith, of New York, praising the work of the National Sociological Society and regretting their unability to be present. Among the speakers at the afternoon session were Miss Bertha M. M. White of Jacksonville, Fla., and Rev. George A. Parker. Racial unity and likemindedness were discussed by Prof. Jesse Lawson, Rev. J. Harvey Randall, pastor of Mt. Maria church; Prof. Thomas I. Brown and Dr. R. T. Pollard, president of Selma University, Selma, Ala. Other speakers for the afternoon were Rev. F. Walker, of Detroit, Mich., Edward Mallory of Tennessee, and Mrs. N. Mary Brook of Storer College, Harper's Ferry.

At the Monday night session Sociology, the Basic Principal for Racial Adjustment, was discussed by Prof. Thomas I. Brown, of Baltimore, Md., and "The Situation As We See It," by Prof. R. T. Pollard, president of Selma University, Selma, Ala. Karl F. Phillips of the Bureau of Councillation Department of Labor made an address on "What the Government is Doing for Harmony Between the Races." Miss Holliday of Boston, Mass., a singer with a wonderfully sweet and melodious voice, sang to the delight of the audience.

The second day of the Congress on Racial Harmony was Educational Day, at which some of the great edutators of the race discussed educational problems. Prof. Dennis W. Noble, county superintendant of colored schools, made an address on "Our Present Day Trends of Education" followed by a discussion led by Prof. R. T. Pollard. Education as a Factor in Racial Harmony was discussed by Prof. Leonidas James, Principal of the State Normal, Bowie, Md., followed by a discussion led by Robert Rhone, of Cheyene, Wyo.

Mr. Ontario Lewis, of Michigan, made an address on Educating for Service, in which he praised Michigan for its schools and colleges and educational system and fair treatment of all citizens of the state. Prof. Mason Hawkins and Jesse Lawson, Rev. George Bullock, Miss Bertha White, of Jacksonville, Fla., discussed Education for Service. Miss Bertha White discussed the Right and Duty to Vote. The educational group held a conference on educational matters.

Addresses were made Tuesday night by Prof. G. David Houston, principal of Armstrong Manual Training School. Mr. M. L. Morrison, of Tennessee; Prof. Thomas Brown, Miss N. May Brook, and Rev. George A. Parker.

The last day was Patriotic Day, and addresses were made by Col. West A. Hamilton, who spoke on loyalty to the flay, by Prof. Leslie Pinckney Hill, principal of Training School, Sheyene, Pa., Dr. Charles A. Marshal, Prof. J. A. Lankford, Rev. Emory B. Smith, field secretary of Howard University; Prof. T. R. Parker and Prof. Thomas Brown.

The meeting closed with a banquet given by the local committee to the visiting delegates.

Sylvester L. McLaurin acted as secretary. The Amphion Glee Club and Mr. E. N. Broadnax sang at the Wednesday night session. An address to the country will be sent to the press later by the committee on address to the American people.

Prof. Jesse Lawson was unanimously elected president. Prof. Kelly Miller, of Howard University; Prof. R. T. Pollard, of Selma University, Selma, Ala., and Prof. Thomas I. Brown, of Morgan College, Baltimore, Md., were elected vice president; Sylvester S. McLaurin was elected secretary, and Dr. Kate T. Roberts was elected treasurer. An executive committee of one person from each state was appointed and a committee on address to the American people, having on it a representative from each state having representatives present, was appointed.

Dr. Charles Marshall was made national organizer for the National Sociological Society.

# PROF. J. LAWSON HEADS RACE HARMONY BODY

Washington, D. C.—Prof. Jesse Lawson, was elected president of the newly formed Racial Harmony Section of the National Sociological Congress which convened last week in Washington.

Afro-American 10-2-26

The Congress is an auxiliary of the National Sociological Congress, will project a program of racial harmony and will meet annually. Other officers elected included: Professor R. T. Pollard, Kelly Miller and [illegible] vice presidents; Sylvester McLaurin, secretary and Dr. Kate T. Robert's treasurer.

Baltimore, Md.

A Committee appointed at the session wil draft an address to the country which will be sent out at an early date.

# SOCIOLOGICAL BODY FOR HARMONY

WASHINGTON, D. C.—The National Sociological Society founded here in 1903 began a three day session Monday.

Afro-American

The principal topic for discussion was "American Racial Harmony." Sessions were held at Shiloh Baptist Church.

9-25-26

Assistant to the Attorney General, Perry W. Howard, told the Congress that sentiment was rapidly developing in favor of an anti-lynching bill and that racial harmony could be accomplished more quickly through the processes of educational development than through radicalism.

Baltimore, Md.

Speakers Tuesday included John Adams, Omaha; J. W. Moss, Kumball, W. Va.; J. A. Mitchell, Columbus, O.; Dr. S. S. Goodloe, Bowie, Md.; Dennis W. Noble, Bel Air, Md.; and Robert Rhone, Cheyenne, Wyo.

# AMERICAN INTER-RACIAL FORUM

## AN ORGANIZATION WITH AN "UNCONSTITUTIONAL CONSTITUTION"

### MEETING DISCLOSES FINE NEW SPIRIT

A group of twenty-two colored men and women, and ten white persons of both sexes, all of whom were college people, either faculty members or students, met at 1751 Street, Northwest, the home of Dutton Ferguson, last Saturday night, June 5, to complete the formal organization of an association that promises to have a far-flung influence upon the community thought.

Washington Sunburn 6-11-26

The American Interracial Forum was the name adopted for the assembly which was the fourth which the group has held. 'Its purposes as set forth in what the members have designated an "Unconstitutional Constitution" are "to organize interracial groups to the end that a spirit of broader understanding might be engendered through the discussion of matters of universal import."

Washington D. C.

The unique constitution is far from being a conventional document in that it is of unusual brevity. The membership fee is "That one should attend meetings enough to feel that one belongs." Financial needs will be met by voluntary contributions. Only one office is filled permanently. Dutton Ferguson is the secretary who fills that place. Each meeting elects its own chairman. J. N. Hill, instructor of English at Dunbar High School acted as chairman Saturday night.

The group of liberal thinkers from Baltimore and residents of Washington who attended propose to publish a bulletin for distribution to those interested in liberal thought concerning race relations. The first issue of the publication will be distributed, perhaps free, sometime in the early fall, as no membership meetings will occur until autumn, an executive meeting in Baltimore next week being the final session for the summer.

The organization is very largely the promotion of V. F. Calverton, publisher of "The Modern Quarterly" and the author of a book called "The New Spirit." He with his wife headed a group of Baltimore members in attendance at the meeting.

Others present were Lloyd Burwell, Louise Johnson, Lillian Washington, Marion Thompson, and Edward Beaubian of Howard University, class of '26. Dona Ridgeley of Miner '26, Marietta Brewer and Louise Cook of Dunbar, Brenda Moryack, teacher at Dunbar High, May Miller of Douglass High, Harold Jackson of New York University, Professor W. L. Hansberry of Howard University faculty, M. Steinbach a medical senior of George Washington University, Marguerite Williams, Lillian Lottier and Ethel Day of Baltimore, Charles H. Kerwin, Harold Rosenberg and Z. E. Miller of Washington University, Alex Cassages and Helen Hastings of George Washington University, Mildred Coleman, and Mrs. Bertha Lomack, president of the Students' Progressive Council of Howard University.

Race Relations- 1926

Florida.

Meetings, Conferences, etc.,

## Interracial Conferences

(From Star, Orlando, Fla.)

When busy men and women are willing to take time from their private business to get together and discuss the community questions that affect the lives and the relationships of the two dominant races, it is a pretty good guarantee against misunderstandings and discord, and a sign of cooperation that is bound to work good to the entire community.

The Negro race is composed of children of the South. They are imbued with the spirit of Americanism as strongly as it is possible for a race to be. It requires a powerful influence to draw them away from the American way of doing things. They are a people devoted to the land so in keeping with their natural love for song and poetry. "The Sunny South" is the land of their love.

A good understanding between the white and the colored races is essential to the welfare of both. The bulk of the labor in the South is performed by the colored people. They occupy an important place in the economy of this country. They are more or less dependent upon the white race for guidance.

That the colored race may be at its best and do its best in a community requires cooperation between both races. The white race is largely the paymaster for the colored people. The white race must contribute, through taxation, to the schools for the colored children. The colored people are as a rule a deeply religious people and through this cooperation between the races, substantial support is given our churches by the whites. In addition to good schools and churches, parks for the exclusive use of colored people will be the next forward step in this interracial movement. Civic pride is being awakened in the breasts of the colored people and they are, each year, taking more pride in their homes and in their surroundings. They, too, want paved streets, city water, sewers and those things that make for better living conditions. And all these things make for better citizenship. And better citizenship advances the interests of all the races of peope in a community.

Here in the South is the proper place for this spirit of cooperation to manifest itself; first, because there are so many colored people here, and secondly, because the two races understand each other better here. And both races will be well served by this cooperation.

## INTERRACIAL CONFERENCES

(The Florida Sentinel.)

It is not always true that the meeting of two individuals eliminates misunderstandings and assures agreement and cooperation between the two. Sometimes find themselves farther apart as a consequence of meeting each other and of learning firsthand what the opinions of each other are. Neither is it necessary for two men to be equal to each other for an assurance of understanding and agreement. Thinkers find themselves as far a part as when one is a thinker and the other not. The only helpful basis upon which men meet is that whereon both find it necessary to give and take and that where, at the outset, there is full sympathy in the aims sought, over and above any purely personal predilections. Where men admit at the beginning of a meeting that there are unsurmountable personal differences, there is no need of meeting.

To get results, there must be a relegation of self, of social variance, of class distinction and of race difference. The approach to a common level must be kept clear. Pulling together is easier for all where it is done on a level. What is true as between two individuals is true as between two groups of people bent upon getting somewhere on a community program of cooperation.

In recent years, we have heard much of interracial commissions, interracial conferences, etc., and have been painstaking in our study of their program and in the results of their work up to now. The path of interracial movements is not smooth. Those who have taken the initiative in this movement, have done so under clouds of suspicion and misgivings. Neither race has given any too much support to the new movement. Still, the interracial conferences, here and there, are at work disregarding the backwardness of the very people to whom these conferences mean most, and are doing effective work in molding favorable sentiment between the races in the south. As good as much of the work is, it will mean nothing in the long run, until the legislatures of the south remove from their statute books, laws which mean a stigma to the Negro, notwithstanding these laws have every appearance of working with the same force as between whites and blacks. The root of the trouble here is the discriminatory laws which are enforced arbitrarily all over the south to the discomfort and embarrassment of black folks. These laws were never intended to be enforced when applied to the whites.

The making of better relations should begin by the changing of the statute books. The discriminatory laws are doomed to go just as slavery had to go. But just as it would have been much better for the southern people themselves to voluntarily liberate their slaves just so it will be much better for them now to abandon their pet statutes which permit impositions on the descendants of those slaves.

Solid progress toward interracial good-will and understanding is impossible as long as the laws themselves are the fixed barriers against good-will and understanding.

Our good friends could give their attention to nothing of greater import to the progress and welfare of the south than the revision or repeal of all of the statues which allow arbitrary, double-barrel action when aimed at the Negro.

## INTERRACIAL CONFERENCE

STAR, ORLANDO, FLA.

(Special Enterprise-Blade)

When busy men and women are willing to take time from their private business to get together and discuss the community questions that affect the lives and the relationships of the two dominant races, it is a pretty good guaranty against misunderstandings and discord, and a sign of co-operation that is bound to work good to the entire community.

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TAMPA FLA. Tribune

AUG 13 1926

## INTERRACIAL GROUP SECRETARY HERE TO CONFER ON PROBLEMS

Clarke Foreman, secretary of the Commission on Interracial Co-operation, of Atlanta, was in Tampa yesterday to confer with officials of the Tampa Welfare League and Community Chest and other social service organizations in the interest of forming local and state committees. Mr. Foreman is a southern man, a graduate of Columbia University, New York, and Oxford, majoring on sociological and interracial problems in both these universities.

Mr. Foreman came to Tampa as a representative of Dr. W. W. Alexander, director of the Commission on Interracial Co-operation, who was here several months ago on a tour of the state relative to interracial problems. He conferred with R. J. Ritter, president of the Tampa Welfare League and Community Chest; Mrs. Ruth W. Atkinson, executive director of the League, and Herman Dann, president of the State Chamber of Commerce.

Race Relations 1926
Meetings, Conferences, etc.
Atlanta, Ga. JOURNAL

FEB 1 - 1926

# ANNUAL RELIGIOUS EMPHASIS WEEK URGED BY LEADERS

Resolutions placing the assemblage on record as approving the "Atlanta plan" of interracial cooperation and as determined to do everything "humanly possible" to promote good citizenship and respect for constituted authority, were adopted without a dissenting vote at the final mass meeting of "Religious Emphasis" week, at the Wesley Memorial church Sunday afternoon.

Sherwood Eddy and Dr. J. Stitt Wilson, two of the distinguished lay workers brought here by the committee on church cooperation to lead "Religious Emphasis" observance, were the speakers, while local religious leaders discussed the results of the campaign and plans for making it an annual occurrence.

Following are the resolutions unanimously adopted by the assemblage:

"Recognizing the call to continued, closer and more effective cooperation with one another, and with our Lord and Saviour, Jesus Christ, for the advancement of the Kingdom of God here on earth, which call comes to us with renewed and greater power, out of 'Religious Emphasis' week, during which time a group of men, with a wonderful spirit of cooperation, coming together from widely separated sections of America, have proclaimed the 'whole gospel for a whole people,' in Atlanta, we hereby pledge ourselves:

"First, to unite with and support the Christian council of Atlanta, which council is now composed of the representatives of the congregations of seventy-three churches, which representatives are divided into commissions on evangelism, education, civics, industrial relations, race relations, prison welfare, law enforcement and legislation; the chairman of which commissions compose the committee on church cooperation, the executive committee of the Evangelical Ministers' association and of the Christian Council of Atlanta.

**Back Interracial Board**

"Second, to unite in supporting and aiding the work of the commission on interracial cooperation, which, having been inaugurated through the work of the committee on church cooperation, and launched by Atlanta and southern men and women, and known as the 'Atlanta plan,' has attracted the attention of the world to this effort to apply the teachings of Jesus Christ to the problem of race relations.

"Third, to register, vote and perform, insofar as is humanly possible, every duty of citizenship, and to refrain from supporting, saying, or doing any act or thing, which might even tend to weaken the respect, which is due to the constitutions and laws of these United States and of the state of Georgia."

Adoption of these resolutions by the capacity audience came after powerful addresses by Mr. Eddy and Dr. Wilson, in which they urged a closer Christian spirit of practical cooperation in solving problems of city and of state.

Both speakers are internationally known, Mr. Eddy, the leader of the group, having been for thirty years a famous worker among students in many foreign lands, and Dr. Wilson, the former "preacher-mayor" of Berkeley, Cal., being equally well known for his work both here and abroad.

"A proper and practical application of the gospel of the Christ," said Mr. Eddy, "will mean cleaner cities, a thorough spirit of unity and cooperation, a higher conception of stewardship and an answer to the problem of race relationships.

**Consecration of Life**

"In Atlanta, you should apply Christian ideals in solving your own problems, in supporting the Community Chest, the Y. M. C. A. and other institutions that work for the betterment of the city as a whole. You have a magnificent Y. M. C. A. building; there is no reason why you shouldn't have an equally splendid Y. W. C. A. building."

Dr. Wilson urged prayer and a consecration of life to public service as one of the principal needs of modern times.

"I believe," he said, "that the movement for another religious campaign throughout the earth is a movement based upon a practical application of Christianity. We either will have such a movement or human disaster will follow. Prayer is the highest possible privilege of the spirit, while that life knows the joy of heaven itself that is consecrated to service."

Other speakers at the final mass meeting were Dr. Charles W. Daniel, pastor of the First Baptist church; Dr. J. Sprole Lyons, pastor of the First Presbyterian church, and M. M. Davies, chairman of the committee on church cooperation, all of whom paid high tributes to Mr. Eddy and Dr. Wilson and the work they have accomplished here during "religious emphasis week."

Georgia.

Monroe, Ga., Walton Co.

News

OCT 19 1926

## A WORTHY MOVEMENT.

Under the auspices of the Inter-Racial Council of this city and county, a public meeting, to be addressed by noted speakers, white and colored, will be held soon in Monroe, and one of the objectives of the occasion will be to at least begin a fund with which to carry forward the work of the organization during the winter months —helping take care of the aged, poor and needy ones among the negro race. White people, heretofore called on for alms should attend this meeting, contribute and avoid callers.

Race Relations - 1926
Meetings, Conferences, etc.,

Georgia.

Athens, Ga., Banner Herald
JAN 5 1926

AN INTERR-RACIAL meeting was held last w[illegible] Madison, and attended by le[illegible] white citizens. Prof R. B. Ho[illegible]es spoke of the wonderful progress of the negro race during the past 50 years. He said that the negroes of Georgia pay more taxes than all of the race north of the Mason and Dixon's line, and urged the colored people to remain in the south. He said the negro did not want social equality but only desired fair treatment and a chance to accumulate something, and urged his hearers to become home owners. Holmes is a well educated colored man who stands well in Atlanta among both races.

## NEGRO CITIZENS PETITION DR. M. ASHBY JONES TO REMAIN IN ATLANTA

By Jesse O. Thomas

A few days ago when the news reached the colored community that Dr. M. Ashby Jones, who for approximately nine years has pastored the Ponce de Leon Baptist Church of this city, was considering resigning and accepting a call to St. Louis, Mo., great confusion and much anxiety was evident. T. Thomas Taylor, a real estate dealer and business man, came into the office of the Urban League as if greatly excited and disturbed and hurriedly dictated a petition and began to circularize the business section of the Negro community in an effort to secure signatures to this petition to be used as a persuasive measure in discouraging Dr. Jones accepting the call to St. Louis. A significant thing about this petition was in the fact that it was not the ceature of any organization or sponsored by any organized movement. It was spontaneous in nature and cosmopolitan in character, as it was signed by every type of men and women who could be approached in the brief space of time. Its promoter had to circulate it. Brother Taylor is not a representative of any uplift movement. The fact is he is not an "uplifter." He is not building any church nor head of a school that is giving the Negro "the right kind of education." He is just a plain human being. Whenever the resignation of any white pastor moves this type of our fellow citizens to action in this fashion, the contribution such a man has made to human welfare is evident.

In times like these when the social and economic as well as the political latitude of the Negro constantly contracting the voice of one that has been heard through "Text and Pretext" in its thunder-like appeal to the consciousness of the South, will be missed. The Negro has somehow developed an attitude of seeking solace from bruised bodies, wounded consciences and broken hearts by reading "Text and Pretext" on each Sabbath morning. They were somehow able to readjust themselves to almost any situation after reading that Dr. Jones had opened "his mouth" and taught them saying. There was somehow a feeling that the unkind and heartless oppressor would be more kind and have more heart after reading "Text and Pretext." In the market place barber shops and on the thoroughfare, wherever two or more colored people could be heard speak Monday, they were discussing "Dr. Jones' Sermon on the Mount," appearing in "Text and Pretext" in Sunday's Constitution.

One's imagination does not have to be over-elastic to enable him to stretch it to a point where he may be inclined to wonder if men like Dr. Jones do not sometimes reach the saturation point in zeal and determination and enthusiasm for justice to be done to the weaker members of our society group, when they have striven to usher in a new day in Atlanta by the crystallization of public opinion in behalf of the larger life for all the people through such meetings as Religious Emphasis Week to find our efforts counterbalanced with the emphasis on the other side of the equation. Our Religious Emphasis Week closed on Sunday afternoon, Anti-Religious Emphasis began, so far as the Negro is concerned, at 3 o'clock Monday afternoon. As one reads the following statement in connection with Dr. Jones' resignation, he wonders if such experiences as these would not try the soul of the most courageous, devout and patriotic:

"So I am relying upon you to believe that nothing but an unanswerable conviction, that God now calls me, not to a larger field but to one more suited to my individual talents and training, could take me away from you."

Strangely enough that following each great epoch-making event in Atlanta for the cause of righteous and racial amity there seems to have afforded a counterpart following the convention of the Spanish-American war veterans occurred the disfranchisement measure; the Atlanta race-riot was preceded just a few days by the Alexander-Torey revival; the next day following the Religious Emphasis Week was the introduction of the famous barber shop ordinance. The weaker members of any group of organized society are always the greatest sufferers when any advocate of justice, equity and fair-dealing ceases to speak on their behalf.

No people will miss Dr. Jones and deplore his leaving Atlanta more than the 80,000 colored citizens of the commonwealth. If they had their way they would be willing to pay his salary to speak for them, where they cannot speak for themselves.

Atlanta, Ga. Jour.
AUG 29 19[illegible]

# INTERRACIAL MEET TO ROUSE INTEREST IN PAYNE LIBRARY

One of the most important interracial church meeting ever held in Atlanta will be conducted at the Wesley Memorial church Sunday afternoon under the direction of the M. E. church, south, and the African Methodist churches. Objects of the meeting, it was stated, will be to arouse interest in the "George Williams Walker Memorial Library," at Payne college, Augusta, and for cementing of racial understanding, sympathy and muutal interest.

Besides music furnished by 50 jubilee voices of three negro churches, the program will include addresses by Bishop R. A. Carter, of the Colored Methodist church; Dr. R. L. Henry, Augusta, Ga., and Bayne Gibson, of Atlanta, both members of the Methodist Episcopal church, south, and Rev. J. A. Martin, editor of the Sunday school literature of the C. M. E. church, Nashville, Tenn.

Payne college, of Augusta, is considered one of the outstanding institution for the education of negroes. It has grown from a grammar and high school with two frame buildings on 17 acres of land to that of a high school and college with four brick and six frame buildings and 119 acres of land. The plant is valued at $550,000.

More than 10,000 negro boys and girls have received training at the institution, many of whom have achieved distinction in the fields of education and religious and social work. The man who was responsible for the institution and its influence was Dr. George W. Walker, who was president of the college for 26 years.

Atlanta, Ga. JOURNAL
JUN 5 1926

# RACIAL COOPERATION IN CHURCH URGED BY CHURCH COMMITTEE

The desirability of cooperation between white and negro church organizations, both from a standpoint of obtaining practical results and of following the precepts of Christ, is stressed in the report of a recent meeting of the committee on church cooperation.

The report fololws:

"When Bishop Beauchamp, recently appointed bishop of the Southern Methodist church in Georgia, was speaking at last Monday's meeting of the committee on church cooperation, which had met with the committee of the colored churches in the negro Y. M. C. A. building on Butler street for the discussion of problems common to both races, some of us were remembering two or three outstanding years in the past.

"In 1908, at the suggestion of the late Charles T. Hopkins, whose father before him had been a power in dealing with the problem of crime in Atlanta, leaders of the white and colored races met together in our hour of stress for the good of our city in the negro Y. M. C. A. building, then a small frame building, which had been procured in Auburn avenue for the one race by Christian members of both races cooperating in the name of Christ.

"The good which came of this meeting in demonstrating the friendly relatinos between the right thinking members of both races, in stilling fears and suspicions, and in helping to make an end of a grievous wrong, is a part of Atlanta's history, which Atlantians, who know, will always treasure.

**Working Together**

"Then in 1912 came the campaign to raise the funds for the erection of the Y. M. C. A. building on Butler street, in which Bishop Beauchamp was speaking.

"Surely, if it were ever possible for us to forget, we would remember God's truth when we look upon this buildnig.

"In erecting it in the name of Christ, Our Lord, the descendants of 'Shem, Ham and Japheth" worked together at the call of one, who, like Jesus of Nazareth, was a son of Shem, for the good of the children of Ham, realizing that that which is for the good of one race, is for the good of all of the children of our Father in Heaven.

"In 1917, the black clouds of the war overhung the world.

"In May of that year, when the rapidly rising prices of food and other necessities, and the other prob-

lems growing out of the war, were creating a crisis, the Evangelical Ministers' association of this city invited the colored ministers to meet together with the white ministers of the city in the Baptist Tabernacle.

**An Appeal**

"From that meeting, over the years, come to us the appeal made by a colored minister, in which he said:

"'Let the good, Christian white people confide in, consult and cooperate with the same element in our race in everything that means racial interest, community uplift and community welfare. The bad and un-Christian element of the two races have learned to work together and shield each other. Why should not the good, upright Christian people become laborers together wtih God?'

"His text was Paul's word:

"Now in Christ Jesus ye who sometimes were afar off are made night by the blood of Jesus Christ. For His is our peace, who hath made both one and hath broken down the middle wall of partition between us.

**From Europe**

"Bishop Beauchamp, who has recently returned to this country after years of residence in Europe, speaking last Monday, said that the problem of race relations in Europe, where it is not a question of white and black, is far worse than in America, being made so by racial antagonisms, fears, and suspicions. And he expressed his conviction that the last conquest of Christianity is to be the solution of this problem, which can and will be solved by the application of the spirit and teachings of Jesus Christ to every relationship of life.

"The bishop pledged his cooperation in the work of the committee, whose aim and purposes are not simply to do these things, where the white and colored races are concerned, but to afford a means of cooperation in Christian work between the members of all of the churches, who, claiming Christ as Lord and Saviour, believe that He will lead us into all truth, and so to the solution of every problem involving the peace, happiness, and welfare of mankind.

**Religious Education**

"One of, if not the most important part of the committee's work, will be considered at the next meeting of the committee this coming Monday at Wesley Memorial church, when Dr. B. R. Lacy, Jr., as chairman of the committee on week-day religious education will make his report.

"Interest is added to this report by the sorrow felt by the committee, that we are so soon to lose Dr. Lacy as a member, by his removal to Richmond, where he is to be president of Union Theological seminary of the Presbyterian church.

"Pleasure was added to the meeting last Monday by the presence with us of Dr. M. Ashby Jones, now a resident of St. Louis, but for years, a beloved citizen of Atlanta, a leader in the work of the committee.

"Our workers come and go, but the work of God goes on forever and cannot fail."

# BETTER HOUSING NEEDS ARE STRESSED

## Interracial Commission Outline Practical Steps For Improvements

Atlanta, Ga., June 3—Recognizing the very great importance of a widespread program of better housing for Negroes, both North and South, the Commission on Interracial Cooperation at its recent annual meeting gave special attention to this subject, and in its findings set forth the following recommendations:

"Housing is fundamental in the home life of any people since it intimately affects the health, morals and economic condition of the family. Therefore:

1 "Logical and mutually agreeable plans of growth should be mapped out for Negro neighborhood in growing cities.

2 "Municipalities should be influenced to develop some of these neighborhoods into high class residential sections where homes of which the owners can be proud can be built. These neighborhoods should be protected by adequate improvement laws and supplied with all city conveniences.

3 "In order to relieve the congestion, high rentals and unsanitary conditions of rental sections, private capital should be encouraged to engage in buildings rental houses to return a reasonable per cent to the investor.

4 "The rate at which the ambitious Negroes are buying homes indicate remarkable praise wotrhy progress and should be stimulated by mobilizing both white and Negro capital into building and loan organizations and mortgage companies specially devoted to the finance of Negro homes and extending credit for less than the usurious rate."

Efforts for housing improvements have been made by many local interracial groups, beginning with the careful study of housing laws and conditions. In a number of cities the facts brought out by these studies have been laid before the authorities, with the result that marked improvements were made in colored residential areas, in the matter of streets, sewerage and other public facilities.

Milledgeville, Ga., Union [illegible]

APR 23 1926

# EX-SLAVE TO SPEAK

Dr. R. Alonzo Scott, world famous ex-slave will speak on "The Wisdom of Proper Racial Co-Operation" and "The Mutual Benefits of Proper Racial Co-Operation" at the Court House Monday and Tuesday nights at 8 o'clock.

Dr. Scott is half negro and half Indian and having been brought up and sold as a slave is well qualified to speak on the negro question. He does not believe in the agitation that is going the rounds of the country condemning the south for its attitude towards the colored race. He says that the best friend that the negro has on earth is the Southern white man and in his lectures he tries to show the negroes that they should devote their efforts to improving their own conditions and follow white leadership.

He is not sent out by an "interracial organization" but tries to give the negro situation as he sees it and both whites and blacks who hear him find his experiences worth listening to.

An admission of 25 cents will be charged and white and colored are invited. He was here about two years ago and had a large audience.

Monroe, Ga., Walton Tribune

MAY 11 1926

## DR. ALONZO SCOTT HERE FOR TWO NIGHTS; HEARD BY MANY OF OUR PEOPLE

**Dr. R. Alonzo Scott, world-famous ex-slave singer, poet and orator, gave a very interesting and instructive entertainment at the Walton County court house at 8:30 o'clock last evening and the many who heard him on "The Wisdom of Maintaining the Proper Race Relations" and "The Mutual Benefits of Proper Racial Cooperation" were delighted and are today advertising the exercises to be conducted by Scott at the court house this (Tuesday) night at 8:30 o'clock.**

**He is a negro of great intellect, speaks, reads and sings well and all who hear him will be pleased.**

Milledgeville, Ga., Union [illegible]

APR 30 1926

# COLORED SPEAKER HAS LARGE CROWDS

**Milledgeville people, white and colored alike, who did not hear Dr. R. Alonzo Scottt, famous ex-slave at one or more of his lectures in Milledgeville this week missed a real treat. Dr. Scott was born a slave and was freed at the age of ten years He obtained an education mainly by his own efforts, but with the assistance of his white "Masters," has made two trips around the world, spent 20 years in Europe and is well known throughout the south.**

**He is making a sincere effort to promote harmony and good will between the white and colored races in the south. He stated in his lectures that no sensible negro wants social equality, and that the best southern whites are the best friends the negro race ever had. He urges the colored people to devote their efforts to betttering their own conditions, to work, live Christian lives, in the confidence of the white man and that they will get a lot farther than by demanding imaginary rights.**

**An unusually large audience of colored people heard him, and a very good audience of white people each night. Every one present was very much impressed with his talk, and such lectures as his can do nothing but help both races towards a better understanding of each other. He lectured at the Court House Monday and Tuesday night and at the G. M. Church Wednesday night.**

**He was here two years ago, and will always find a warm welcome for both white and colored people at any time he wishes to return.**

TAMPA, FLA. Times

# Inter-Racial Social Worker Organizing Committees Here

Clarke Foreman, of Atlanta, secretary of the commission on interracial co-operation, was in Tampa yesterday in the interest of forming state and local committees of the commission. He conferred with R. J. Ritter, president of the Tampa Welfare league, Mrs. Ruth Atkinson, executive secretary, and Herman Dann, president of the state chamber of commerce.

Race Relations - 1926

Meetings, Conferences, etc.,

General.

# NATIONAL SOCIOLOGICAL CONGRESS TO MEET

The National Sociological Congress will hold a conference on Racial Harmony at the Shiloh Baptist Institutional Church 9th and P Streets, Northwest, beginning Sunday afternoon, September 19, 1926 at 3:30 o'clock. There will also be all day evening sessions of the Congress, September 20, 21, 22, ending on the evening of the 22nd with a banquet.

It is suggested that churches throughout the nation hold a special service of prayer on Sunday, September 19, for the promotion of more harmonious relations between the races.

Bishop R. A. Carter of Chicago, Illinois, will make the principal address on Monday evening, on "The Situation as We See It." Rev. Charles S. Morrid of the National Baptist Convention will speak on, "Thou Hast Prepared a Table Before Me in the Presence of Mine Enemies." Professor Thomas I. Brown of Morgan College, Baltimore, Maryland, will discuss "The Psychology of Racial Friction."

Tuesday evening, September 21, Bishop J. Arthur Hamlett of Jackson, Tennessee, will speak on "Certain Phases of the Racial Question." Professor Gilbert H. Jones, president of Wilberforce University will speak on "Education as the Great Factor in the Solution of the Racial Problem." It is also expected that Hon. John J. Tigert, Commissioner of Education, will discuss the problem from an educational point of view.

Karl F. Phillips will show how the Government is trying to minimize racial friction by work done through the Bureau of Conciliation. Professor Kelly Miller will show "Common Ground on Which All Classes of American Citizens Can Stand." Dr. Charles L. Russell, professor of Hebrew of the Frelinghuysen University and president of the National Alliance of Ministers will speak on "Love as a Controlling Element in Racial Harmony."

The Governors of the several states are encouraging the movement and have appointed and commissioned five persons each to represent the states at the Congress.

Atlanta, Ga., Georgian

JUL 12 1926

# SEEK TO SOLVE RACE PROBLEM

LAKE JUNALUSKA, July 12.—Decrease in lynchings from two a week from 1900 to 1922 to 16 during 1925 was attributed largely to the work of inter-racial committees in more than 800 counties in Southern States by Mrs. Maude Henderson, of the Inter-racial Commission, with headquarters at Atlanta, who spoke of the work of that organization before the social service conference in session here.

"An adventure in good will" was the way Mrs. Henderson characterized the inter-racial work as she told the conference how negroes and whites working together had solved some of their common problems and brought about a better understanding between the races.

The Inter-racial Commission and its various local committees have worked especially to improve conditions among the negroes with reference to education, housing and the administration of justice.

In the field of education, according to Mrs. Henderson, it was found that the Southern States as a whole in 1922 spent $29.72 for each white child and $7.12 for each negro child. In Virginia the proportion was $28 to $9; in Alabama, $22 to $4.50, while North Carolina is at present spending more for negro education than was spent for its whole educational program 20 years ago.

Through the influence of inter-racial work homes for delinquent negro youth have been established, parks, playgrounds and day nurseries opened and negro agencies have been included in community chest drives, while a special stress has been put on an effort to secure justice in civil courts and eliminate mob law and lynching, Mrs. Henderson reported.

Race Relations — 1926

Meetings, Conferences, etc.,

Illinois.

SPARTANBURG, S. C. Herald

JAN 4 - 1926

## STUDY RACE PROBLEM

Chicago, Jan. 3 (AP).—Creation in every community of committees on which leading representatives of each race could meet as equals, was urged in an address before the Chicago forum today by Dr. M. Ashby Jones, of Atlanta, Ga., chairman of the Inter-Race Relations commission.

He discussed "race relations from a Southern standpoint," and expressed the belief that the white and negro races can eliminate conflict only by frank discussion of mutual problems.

Nine hundred such committees established throughout the South have, without destroying the integrity of negroes, raised their dignity and substituted reason for passion in the settlement of disputes, Dr. Jones said.

Race consciousness must continue but race consciousness need not breed hate, he declared.

Gaffney, S. C. Ledger

JAN 5 - 1926

**Study Race Problem.**

Chicago, Jan. 2.—Creation in every community of committees on which leading representatives of each race could meet as equals, was urged in an address before the Chicago forum today by Dr. M. Ashby Jones, of Atlanta, Ga., chairman of the Inter-Race Relations commission.

He discussed "race relations from a Southern standpoint," and expressed the belief that the white and negro races can eliminate conflict only by frank discussion of mutual problems.

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Race consciousness must continu but race consciousness need no breed hate, he declared.

## CHICAGO CHURCHES AND RACE RELATIONS HOKUM

Sunday was what was known as Race Relations day for churches. It was set aside as a day upon which ministers would interchange pulpits and bring to their different congregations messages from their people. Our churches were to entertain white ministers, and the white churches were to listen to our side of the case. This information, broadcast by the Chicago Church federation, was declared the "greatest progress in the history of Chicago in the development of amicable relationships between the white and Negro races."

Chicago

That looks good in print, but in actual worth can be described in one word—Hokum. There is no doubt that the idea of interchanging pulpits is a fine one, even when it is confined to one day in the year. If the scheme were carried out fairly and devoid of the attendant hypocrisy there is no denying that some good would derive from it. But it is not carried out fairly and we cannot help but register our disappointment at its operation.

2-20-26

Chicago, the leading crime city of the world today, boasts of almost as many churches as made Moscow famous during the regime of the czar. There is a church to almost every square block. They range from dilapidated store fronts to the most magnificent structures in the city. They cater to every class of people, from the poorest to the wealthiest. And in them we can find services conducted in every one of the languages that go to make up our cosmopolitan population.

Chicago

Consequently, in an interchange of pulpits, we had reason to expect that our churches would receive ministers from some of the more influential white churches, as well as from the poorer foreign group, and we expected ministers from our churches to be sent to these influential white churches. We naturally thought an honest attempt at better race relations would take that form of expression. But we were disappointed. Not one of the leading white churches entered into the spirit of the movement. Obviously, they were not called upon by the church federation committee to do so.

In almost every instance the ministers from white churches who were assigned to our churches came from some obscure suburban community church. The Chicago Defender, in an effort to check up on these interchanges, sent reporters to many of the churches listed by the federation, and almost without an exception, found white ministers who had little or no influence in their own communities, and whose churches were wholly unknown out of their own districts. There were many representatives of foreign churches who could hardly speak the English language.

Reporters who were assigned to cover our own ministers in white churches found themselves in the greatest difficulties in locating these churches. One reporter told of how he "rode the street car as far as it went, then rode a bus as far as it went, and finally walked as far as he could go—and was then almost to the church."

Several of our ministers announced from their own pulpits that they refused to speak at the white churches where they were scheduled to appear because of the distance and the unimportance of the churches.

This is a pretty poor gesture toward carrying out an excellent idea. We do not believe any good can come from this exchange unless it is entered into whole-heartedly by the representative members of the clergy in both races. The race problem in this country is not confined to the small communities of Northern cities, and to the foreign elements. And, indeed, if it were, these people are not the ones who settle weighty problems concerning our welfare. If there is to be an exchange of pulpits it should be where the most good can be accomplished.

We have ideas that would add to the solution of the problem, if they are placed in the right spots by the right persons. If we can invade prominent white churches and deliver our ideas to prominent white people—those who direct the wheels of government and of industry—we can feel that we are making progress. If white ministers of prominence, who have demonstrated their ability to think logically, could come in our churches and speak to our large congregations on real Christianity, they will have done more than two dozen obscure ministers from foreign settlements.

We believe that the solution of the race problem must come through Christians and their churches. White Christians must meet black Christians on an equal footing if they are to meet at all. Sham and hypocrisy will not help the situation—and we do not feel elated when we know it is being practiced upon us. If the Chicago Church federation cannot make its influence felt any more definitely on future occasions than was evident on its last interracial Sunday it would do well to abandon that field of its activity. We have been hokumed long enough.

# CHURCHES PLEDGE AID TO RACE RELATIONS

CHICAGO ILL. NEWS
FEBRUARY 12, 1926

## Fifty-Five to Exchange Ministers and Over 100 Will Have Special Programs.

The greatest progress in the history of Chicago in the development of amicable relationships between the white and Negro races is now being registered, according to the committee on inter-racial relations of the Chicago Church federation, which reports a 300 per cent increase over last year in the number of churches pledged to the observance this Sunday of Race-Relations Sunday. Twenty-four white and Negro protestant churches last year interchanged ministers. This year the number has increased to fifty-five, while more than 100 other churches will have special programs.

DEAN SHAILER MATHEWS.

Colored ministers will occupy white pulpits and white ministers will occupy Negro pulpits in the following churches Sunday:

Ashland Avenue Evangelical.
Avondale Methodist.
Austin Congregational.
Berean Baptist.
Berry Memorial Methodist.
Beth Eden Baptist.
Bethel A. M. E.
Bishop Cheney Reformed Episcopal.
Carter's Temple (C. M. E.).
Cosmopolitan Community Center.
Crawford Congregational.
Euclid Avenue M. E. of Oak Park.
East Side Evangelical.
Elston Avenue Methodist.
Firsh Church of the Brethren.
First Italian Presbyterian.
Friends' church.
Friendship Baptist.
Gaines A. M. E. church.
Highland Park Presbyterian.
Hope Presbyterian.
Ingleside Methodist.
Institutional A. M. E.
Julia Gay Memorial Methodist.
Lincoln Memorial Congregational.
Mayfair Methodist.
Maywood First Presbyterian.
Melrose Park Methodist.
Norwood Park Methodist.
Original Providence Baptist.
People's church.
Progressive Community church.
Pullman Presbyterian.
Quinn Chapel A. M. E.
Second Swedish Methodist.
Second United Presbyterian.
Seventh Presbyterian.
Sheridan Road Methodist.
Shiloh Baptist.
South Park Methodist.
St. Catherine's A. M. E.
St. John's A. M. E.

St. John's Baptist.
St. Mary's A. M. E.
St. Thomas Reformed.
Thomas Memorial Congregational.
Willard Memorial Methodist.
Wayman A. M. E. Chapel.
Wicker Park Methodist.

**Special Programs Planned.**

In the following churches the subject of race relations will be considered Feb. 21:

Epiphany Lutheran.
First Bohemian Methodist.
Fourth German Methodist.
Irving Park Baptist.
Pioneer Presbyterian.

Dean Shailer Mathews of the University of Chicago divinity school, chairman of the commission on inter-racial relations of the Chicago Church federation, made the following statement:

"America has made more progress in the last few years in the matter of solving the problem of race relations than ever before in its history. There is encouragement in the change of our nomenclature. It used to be called the Negro problem, but with intelligent study given to the situation it is realized that it is just as much a white as colored problem. 'Race relations' is the correct term, and the problem of race relations is not primarily economic, but religious. In other words, it will be solved by the elements of good will and human brotherhood—which are the essentials of Christianity.

"We are beginning to realize that political and social programs alone will never solve the problem. Therefore, it is the task which falls primarily to the churches. Thank God, the churches are beginning to respond. There is now real hope that an inter-racial fellowship will be developed which will make it possible for Negroes and whites to dwell in amity and accord in North America. It has to be a condition of equal justice and equal opportunity, of mutual respect and tolerance.

**500,000 Negroes in Lakes States.**

"To-day there are in the great-lakes states of Michigan, Ohio, Indiana, Illinois and Wisconsin more than 500,000 Negroes, most of whom have come from the south in recent years. Chicago's Negro population approaches the 200,000 mark. They are here in the north to stay and we welcome them. Their motives in migrating have been entirely worthy. They have sought economic improvement and educational advancement. We should value them highly as citizens, because they merit it.

"Every tenth American is a Negro. His advancement since his emancipation in all lines of human endeavor has been comparable to that of any race under any conditions in any age. In the south conditions are improving remarkably, lynchings have been cut in half, scores of newspapers are campaigning for better treatment of the Negro and in hundreds of counties of different states organizations of Christian people have been effected for Negro advancement.

'The inter-racial commission of the church federation feels that its most effective work can be done in getting the races acquainted and in informing each group of the advancement of the other. No better way is possible than the exchange of pulpits by Negro and white ministers."

Race Relations - 1926

Illinois,

Meetings, Conferences, etc.,

NEW YORK CITY WORLD
FEBRUARY 12, 1926

**NEGROES IN WHITE PULPITS**

Special Despatch to The World

CHICAGO, Feb. 11.—In fifty-five Evangelical churches here Negro and white pastors will exchange pulpits next Sunday to stress progress in promoting amicable relations between the races here. More than 100 other churches have arranged special programs. The Negro population in Chicago is 225,000.

# URGES STUDY OF RACE QUESTION IN AMERICA

CHICAGO, May 12.—"Four thousand Negroes were lynched in the United States during the last 30 years. After [illegible] lynchings in foreign lands is asked what these lynchings signify in terms of American Christianity. We have no gospel to preach to men of backward races in other parts of the world unless we settle our race problem."

The speaker was Will Winton Alexander, of Atlanta, executive secretary of the inter-race commission. He was addressing the second and closing day's session of the Methodist Men's Council of the Chicago area, meeting in Chicago temple.

"The church needs a wider experimentation with regard to Negro education. Anything that we can do toward our race problem will ease the tension of the racial situation to the ends of the world. And we have the advantage to start with. The Negro looks up at the American flag and loves it.

# RACE LEADERS WILL ATTEND BELGIAN MEET

## Conference Abroad to Draw Noted Figures

The international conference for the suppression of violence in the colonies will be held in Brussels, Belgium, in the middle of January. More than 100 organizations from among the suppressed and dominated peoples in the world have been invited to participate. Among the American organizations invited to participate in the National Association for the Advancement of Colored People. Other organizations are invited from China, Persia, Arabia, Syria, Indo-China, Mexico, South America, the Philippines, Haiti, Morocco, Algeria, Madagascar, other countries of both North and South America, Egypt, India and the Virgin islands and many other places.

The conference is called under the auspices of the league against colonial suppression whose international headquarters are in Berlin. The secretary is L. Gibarti of Berlin. The board of directors of the N. A. A. C. P. had its regular meeting on Oct. 11 and decided to have Mr. Pickens to represent the association when he attends this conference.

The liberal thinkers of the country, including Harry W. Laidler of the league for industrial democracy and Dr. Sydney Strong of Seattle, Wash., are taking steps to arrange lectures for Mr. Pickens in England and in other parts of Europe before the Brussels conference. At present Mr. Pickens is expecting to sail so as to reach England early in December. He may later visit Germany, Russia and other points before the conference in Brussels.

It may be noted that among the non-imperialist governments of the world the present administration of Mexico intends to have a representative at this conference. Some well known names among those invited to the conference are the following: Robert S. Abbott of The Chicago Defender; Rabindranath Tagere of Bengal, India; Mahatma Ghandi of Ahmadabad, India; Ibrahim Hafis Effendi of Cairo, Egypt; Husssein Amy Bey, Morocco; Hon. Casely Hayford, Africa; James Weldon Johnson of the N. A. A. C. P.; Dr. W. E. B. DuBois, Eugene Kinckle Jones and Dr. Hubert H. Harrison of New York.

**TO FIGHT RACIAL HATRED**

CHICAGO, Dec. , 26.—(AP)—Rabbi, priest and Methodist bishop joined today on a theater stage in pledging themselves to abolishment of racial and religious hatred. The meeting, attended by representatives of many races and creeds, was addressed by Bishop Edwin Holt Hughes of the Methodist Episcopal church, Rabbi Solomon B. Freebof and Dr. [illegible]er William A. Murphy.

Race Relation - 1926
Meetings, Conferences, etc.,

Maryland.

# White Pastors Not Strong For Race Relations Sunday

White ministers interviewed in connection with the proposed nation-wide interchange of pulpits as a means of promoting good will on Race Relations Sunday February 14, were reticent in comment.

Of six white pastors representing several denominations, only one expressed approval. Most of them stated that they would like to think further on the matter.

Exceptions to this were ministers who did not believe the matter practical at all.

"Just at the present time," said the Rev. H. P. Baker,, pastor Wilkins Avenue M. E. Church, South, "I do not believe it will work. I would like to believe it more thought, however," he said.

The Rev. Wm. H. Lindsay, pastor North Baltimore M. P. Church, stated that under present conditions he did not believe either the movement or publicity on it a wise thing.

Other ministers who did not wish to make an expression until they had given the matter more thought were: the Rev. F. M. Mumford, pastor Roland Park M. E. Church; the Rev. Geo. S. Bowers, pastor Church of the Incarnation.

In Chicago Race Relations Sunday is sponsored by the Federation of Christian Churches. It's secretary is Dean Shailer Matthews of the Chicago University Divinity School. Advocating this interchange of pulpits, Dean Matthews said:

"We are dealing with a new Negro no longer content with hearing nice platitudes -about gentle Southern mammies. The Negro doesn't want to be patted condescendingly on the back. He knows he is not inferior. And he is not.

"Look, for instance, at Negroes in the ministry. Two or perhaps even three, of the greatest Protestant ministers in Chicago—greatest from the standpoint of ability to preach and ability to organize—are Negroes.

"But we Christians, even ministers are acting narrowly, without much intelligent purpose toward Negroes. When churchmen are asked what they will do for the Negroes they say with great gusto, 'We will love them.' Pooh, pooh!"

**No Comment**

Rev. G. A. Hulbert, pastor of Brown Memorial Presbyterian Church, Park and Lafayette Avenue, refused to comment.

# Work Of Inter-Race Commission Held Up, Funds Lacking

Lack of funds is preventing the Maryland Inter-Racial Commission from beginning its work, the Commission was told by Secretary T. J. Calloway, Friday.

Sessions of the Commission were held in the office of Federal Judge John C. Rose, Baltimore, in the post office building.

Dr. Will Alexander, of Atlanta, Ga., head of the Southern Inter-Racial Commission who was to have addressed the meeting, was not present. Dr. John Spencer, president of the Commission, read a telegram stating that he was detained by illness in his family and hoped to reach Baltimore by next Friday.

Dr. Spencer read excerpts from a recent speech of Dr. Alexander in which the latter said,

"White men that white men believe in, are as a rule the white men that Negroes believe in. Negroes that honest, intelligent white men believe in are the Negroes that intelligent Negroes belive in.

"There are two fundamentals that create better race relations, conference and cooperation.

"Dr. Moton says that 'Negroes tell white men what they think is safe for white men to know and that white men tell Negroes what they think Negroes have sense enough to understand.'

"They cannot get along that way The race question needs daylight The poor and ignorant everywhere have a hard time in the courts. Negroes in the South, as a class, are very poor and ignorant."

**Finance**

Plans of the Commission to employ an executive secretary, open an office, hire a clerk and begin the study of such subjects as health housing, education, defectives and criminal justice were held in abeyance.

Harry E. Parkhurst, white, expressed that the Commission ought not enter into any large expenditures unless the money was in hand. The state had not seen fit to make an appropriation, he said, and it ought to go along on what its members are willing to give individually.

Secretary Calloway said Colored people would finance the Commission if the white members did not get discouraged. He recommended a public campaign for $7,000.

Opposing the campaign idea, Mr. Parkhurst declared that only five of the 13 white members of the Commission were present and that some of them hadn't been to a single meeting so far.

**White Members Not Sold**

The idea of an Inter-Racial Commission, he said had not been sold to the white members and it was useless to go into a campaign unless every member was willing to work

The matter was held over until another meeting.

The Rev George F. Bragg made the suggestion that the Commission should go before the legislature at its next session and ask for funds to establish inter-racial groups in every county of the state.

All of the colored members of the Commission were present except Manny St. Clair, of Cambridge. White members of the Commission not present were Albert G. Towers, John J. Stump, Cumberland; Benjamin Schwartz, Senator George E. Peverly, Mechanicsville; Judge Charles W. Heuisler, Charles M. Cohn and Mrs. Alice B. Van Doren.

# INTER-RACIAL HEAD TO ADDRESS GROUP

**Director Of National Body To Confer With Maryland Commission**

Dr. Will W. Alexander, white, national director of the inter-racial movement, will address the Maryland Inter-Racial Commission in the U. S. Court library in the Post Office building Friday, February 5, at 3:30 p. m.

Dr. Alexander, whose headquarters is in Atlanta, Ga., has been invited here to confer on practical work in connection with the commission appointed some time ago by Governor Ritchie to suggest legislation for the next session of the state body. The meeting place was arranged through the courtesy of Judge Morris A. oSper.

# RACES DISCUSS INTER-MARRIAGE AT CONFERENCE

## Representatives Of 26 Races Join In Movement For Real World Democracy

## YOUNG WHITES WOULD CHANGE STATE LAWS

## Ban Against Legal Unions Declared Disgrace Against Human Morals

**Flinging a defi into the teeth of the old order of things, young white men and women gathered at the annual conference of international students in session at Homewood Friends' Meeting House, joined 25 other racial groups this week in calling for the abrogation of the laws against inter-marriage and the need for greater religious toleration.**

The session here in Baltimore was the outgrowth of the Indianapolis meeting several years ago when white and colored students from North, East, South and West met for the first time to give expression to their views on the newer idea of racial relations.

The conference began with a banquet Friday evening and following the dinner when a roll of races was called representatives from the following stood. India, Finland, Japan, France, Peru, China, Scotland, Wales, British West Indies, Spain, Germany, Hungary, Liberia, Ceylon, Siam, Porto Rico, Canada, Columbia, Ecuador, British Guano, Belgium, nine colored and 24 white Americans.

**Intermarriage**

Since the student group had settled the question of contact, eating together, and open discussion of American economic problems, Intermarriage took the center of the stage at the Baltimore conference. A joint session lasting more than two and one half hours was given over to this discussion.

**Repeal Laws**

"As one who is not a citizen of your country", a student from Porto Rico told the delegates, "I plead for the repeal of the laws which are now on your books preventing marriage between the races. While the laws say one thing they have a very different effect in practice. They serve merely to say to a certain class of white men 'you are free to debauch Negro womanhood without suffering any serious consequence,".

**China Talks**

"I believe that intermarriage is a good thing", said a young lady from China. "But it takes courage. One of my near relatives is married to an American and the marriage has been a happy one."

"They considered the disadvantages and decided that the difficulties were not too great and time has proved them correct. I admire their courage tho I do not believe I would have the courage to marry a member of another race."

**Christ But No Christianity**

The discussion on the religions of the world and the conflicts in this phase of our life brought the most interesting part of the conference. "We accept Christ but not Christianity", a student from Japan asserted. He stated that the attitude of the missionaries, and the fact that they were not subject to the native laws, was causing a sore spot in his country.

**Bible And Sword**

A native of West Africa who is now studying in this country told the delegates, "The so-called Christian peoples come singing 'Onward Christian Soldiers with a Bible in one hand and a sword in the other' ". He traced the history of the missionary movement in his own tribe since 1850, saying the missionaries had at first been gladly received. They had done a good work but it is now being destroyed by their own white brothers who came to advance the imperialistic notions of the dominant races.

**Bible And Bullets**

This feeling of resentment on the part of the darker races as a menace to world peace was emphasized on Sunday at the morning service of the Friends by Norman Thomas, once a candidate for Governor in New York on the Socialist ticket. "The Christian nations hold out the Bible to the darker races but depend upon bullets in their treatment of these other peoples. While singing hymns which indidate that love, the keynote of Christianity, should prevail, force is used to subjugate the weaker races and to extract their wealth for the enrichment of the white man's lands."

**Mutual Respect**

Greater knowledge on the part of each race about the other, mutual respect for the good points of each of the great religions of the world, and the removal of all legal restrictions based on the assumption of the superiority of the white races, were the remedies recommended to the conference by the delegates.

**Banquet At Hopkins**

The conference began with a banquet on Friday evening when students and their friends, representing 25 different nationalities, were seated at the tables which had been named in honor of the leading men of each of the races. About a dozen American Negroes, over a score of American whites, and representatives of West Africa, the Asiatic, and European races were present. Delegates to the

conference numbered 131. It was held under the point auspices of the Johns Hopkins University Y. M. C. A., the Homewood Friends' Meeting, and the Cosmopolitan Clu. The general subject under discussion was "The Contribution of Interracial Cooperation to International Goodwill and Understanding". Lewis C. Moon, secretory of the Homewood Friends' Meeting, presided.

**Six Commissions**

For the purposes of study and discussion the delegates were divided into six commissions. These groups were led by Dr. A. E. Zucker, professor of French at the University of Maryland; Charles D. Hurrey, National Council of the Y. M. C. A.; Norman Thomas, director of the League for Industrial Democracy and one-time candidate for the governorship of the State of New York; Miss Juliette Dericotte, of the National Y. W. C. A.; R. Maurice Moss, secretary of the Baltimore Urban League; and John W. Lewis, director of the Baltimore night schools. The political, economic, social, inherent biological and mental, and the religious factors in race relationships were the topics of discussion. The problems of immigration were also considered.

Race Relations-1926

Michigan.
6

Meetings, Conferences, etc.

Muskegon, Mich., Chronicle
Saturday, May 24, 1926

# INTER-RACIAL COMMISSION TO MEET JUNE 8

The first meeting of the state inter-racial commission will be held at Lansing, June 8. City Manager I. R. Ellison, of Muskegon, was recently named a member of the commission, while Carl Young, a member of the state department of labor and industry, is another member.

The other members named to the commission are: George W. Sample, circuit judge, Ann Arbor; Mayor Charles C. Greene, Battle Creek, and C. Edward Knight, manager of the Detroit Creamery. The colored members of the commission are. Oscar W. Baker, Bay City; Carl Ash, Dowagiac; Charles Handy, Flint; Cecil Rowlette and Donald Marshall, of Detroit.

Minnesota.

Race Relations—1926

Meetings, Conferences, etc.,

# Young Men See Visions

By WILLIAM PICKENS

AND so do the young women. At the University of Michigan, in Ann Arbor, I was asked to meet the "Negro-Caucasian Club," and found a group of men and women students of both races, with some faculty members, who propose to fight for equality of those races in that university and in the rest of the nation. That is a brave undertaking. It can be done. This Michigan University club is on a par with the "Inter-racial Club" recently founded at the University of Chicago under the inspiration of Miss Eleanor Goldsmith, a New Hampshire girl. These young people do not propose to worship tradition or be cowed by bigotry. And I am with them — with all my heart.

Circulated from Nations Meeting 1-16-26 Mailed 4 Speakers Bur. 1-27-26

I give herewith the simple constitution of this "Negro Caucasian Club" as a guide to black and white students in other universities:

**ARTICLES OF AGREEMENT. NEGRO-CAUCASIAN CLUB OF THE UNIVERSITY OF MICHIGAN. OBJECT.**

We agree to work conscientiously, actively and persistently, both individually and as members of this organization, for the elimination of all forms of discrimination, injustice and prejudice against Negroes, as distinguished from Caucasians.

We pledge ourselves to exert every effort to give, in all possible ways, substantial and effective help to individuals of this oppressed group, to aid and protect them not only in maintaining those rights to which they are entitled under the law either as citizens or aliens, but also to work actively against any existing or proposed law, and against any custom or individual practice involving pernicious race discrimination.

While history and current events have convinced us of the necessity and desirability of concentrating our attention primarily upon cases arising in relations between Negroes and Caucasians, we desire also to act in all other specific cases of similar discrimination based upon color or race, which may be reported to us, especially if they occur in this community. However, since such cases seem to be comparatively rare in this part of our country and indeed almost unheard of at this University, we have chosen to call our organization the Negro-Caucasian Club, as indicative of the type of problems upon which we agree to concentrate practically all our efforts.

**MEMBERSHIP.**

Membership shall be conferred upon all persons, regardless of race or color, who express a desire to join, provided that they have read and signed these articles of agrement.

Members shall be of two kinds: (1) active members and (2) patrons. Active members shall be those who are expected to take an active part in meetings and have the right to vote, while patrons shall be those who express a desire to support the Club in fostering its program, but are unable to take an active part in meetings.

**MEETINGS.**

Meetings of the Club shall be of two kinds: (1) membership meetings and (2) public meetings.

Membership meetings shall be held for the purpose of initiating new movements, for receiving the reports of committees, and for considering what should be done in specific cases which are brought before the meeting by the officers. A quorum shall consist of one-half of the total active membership.

Public meetings shall be directed toward education, propaganda and general discussion of problems. It is especially desirable that persons opposed to the objects of the Club and the ideas of its members be invited to these meetings, be permitted to take part in the discussion or to address the Club, at the discretion of its officers.

**OFFICERS.**

The officers of the Club shall be President, Vice-President, Secretary, Treasurer, Complaint-Recorder, Attorney, and Press Representative, having the duties customarily assigned to such officers, except as otherwise indicated in these Articles of Agreement. At the last meeting in May, they shall be elected by ballot, to serve for a term of one year.

The duties of the Complaint-Recorder shall be to receive and record complaints, and to confer with the President regarding them, in order that acts of justice may be initiated. His name shall be made well known to the general public and he shall hold himself as accessible as possible.

The Attorney shall give legal information and advice. He may be either a student of law or a practicing lawyer.

**COMMITTEES.**

The Executive Committee shall consist of the officers of the Club. It shall call meetings of the Club or of an Advisory Committee to consider cases submitted by the Complaint-Recorder, and shall carry out such acts of justice as may be decided upon.

An Advisory Committee shall be formed from time to time, to discuss methods of proceeding with various cases, or the action to be taken in specific cases submitted by the Complaint-Recorder. It shall consist of the members of the Executive Committee and such other persons as the President, or the Executive Committee, shall deem it advisable to call in.

The Program Committee shall be appointed by the President. It shall make a study of the general policy of the Club, suggest plans for enlarging and carrying out its work, secure speakers, and arrange public meetings.

The President shall be empowered to appoint committees not otherwise provided for.

**AMENDMENT OF THESE ARTICLES.**

At any meeting of the Club these Articles of Agreement shall be amended if, and only if, number of active members present and voting in favor of the amendment is a majority of the total active membership.

Your Committee suggests that, until the work of the Club is well organized, meetings be held about twice a month, or on special call of the President.

Respectfully submitted.

# Young Men See Visions

By William Pickens
(For The Associated Negro Press)

And so do the young women. At the University of Michigan in Ann Arbor, I was asked to meet the "Negro-Caucasian Club" and found a group of men and women students of both races, with some faculty members, who propose to fight for equality of those races in that university and in the rest of the nation. That is a brave undertaking. It can be done. This Michigan university club is on a par with the "Inter-racial Club" recently founded at the University of Chicago under the inspiration of Miss Eleanor Goldsmith, a New Hampshire girl. These young people do not propose to worship tradition or be cowed by bigotry. And I am with them with all my heart.

I give herewith the simple constitution of this "Negro-Caucasian Club" as a guide to black and white students in other universities:

ARTICLES OF AGREEMENT
of the
NEGRO-CAUCASIAN CLUB OF THE UNIVERSITY OF MICHIGAN

**Object**

We agree to work conscientiously, actively and persistently, both individually and as members of this organization, for the elimination of all forms of discrimination, injustice and prejudice against Negroes, as distinguished from Caucasians.

We pledge ourselves to exert every effort to give, in all possible ways, substantial and effective help to individuals of this oppressed group, to aid and protect them not only in maintaining those rights to which they are entitled under the law either as citizens or aliens, but also to work actively against any existing or proposed law, and against any custom or individual practice involving pernicious race discrimination.

While history and current events have convinced us of the necessity and desirability of concentrating our attention primarily upon cases arising in relations between Negroes and Caucasians, we desire also to act in all other specific cases of similar discrimination based upon color or race, which may be reported to us, especially if they occur in this community. However, since such cases seem to be comparatively rare in this part of our country and indeed almost unheard of at this university, we have chosen to call our organization the Negro-Caucasian Club, as indicative of the type of problems which we agree to concentrate practically all our efforts.

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**Amendment of These Articles**

At any meeting of the Club, these Articles of Agreement shall be amended if, and only if, the number of active members present and voting in favor of the amendment is a majority of the total active membership.

Race Relations—1926

Meetings—Conference, etc.,

Clarksdale Miss. Register

FEB 23 1926

## Negro Educator to Address Members of Race Here Tonight

J. M. Williamson, negro representative of the National Rural Association will talk to the negroes of this vicinity tonight at 7:30 at the negro school house on the plantation of H. H. Hopson. The white people of the community are cordially invited to attend. Williamson will talk on the interracial problem striving always to create better relations between the races for the best interests in the south. Williamson came here with credentials from prominent people through out the state.

**DALLAS, TEX.**

Times

NOV 29 1926

# NEGRO NEEDED, FORUM HEARS

### WOMAN MAKES PLEA THAT RACE BE ALLOWED TO DEVELOP IN SOUTH

Declaring the economic welfare of the South today largely dependent upon the engro, Mrs. Jessie Daniel Ames, Georgetown, director of the national interracial committee west of the Mississippi, made the plea, before the Dallas Open Forum at the city hall Sunday, that the negro be allowed to develop his racial life in the South with the support and sympathy of the white people.

"Only in the measure that the labor of the negro is made efficient through education can there be an adequate measure of economic progress in the South," she said.

Mrs. Ames was introduced by Alex W. Spence, school board member.

A musical program was furnished by the Aida Choral club of negro singers, directed by Portia Pittman.

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**All in Servitude Once.**

Mrs. Ames pointed out that all peoples were at one time subject peoples, the negroes being the last to be freed from involuntary servitude.

She pointed out that not all negroes were slaves before the Civil war.

"About 500,000 out of a total of 1,500,000 were owned by 350.-000 white people," she said.

She praised the work of Tuskegee Institute, a negro school in Alabama, where "there is less of algebra and Latin than of the inculcation of the dignity of labor, the pride of doing things well," she said.

Mrs. Ames said the negro had two newspapers in the United States in 1860 and in 1920 he had 420.

"He reads both the white man's and his own papers," she said, "but the white man reads only the white man's paper, thus does not know what the negro is thinking and doing."

She said negroes of the South own $520,000,000 worth of farm lands in the South.

She praised negro poetry and music.

She said the negro does not desire social equality, as the common understanding of that term goes.

"He wants to be a negro," she said. "To develop his racial life in his native South; to have the white people believe him capable of better things; to have our help and praise after he has accomplished things."

She asked that the negro be given a "square deal" in Southern courts, protected from mob violence and given a chance to grow."

Next Sunday Paul Harvey will address the forum on "Latest International Phases."

Mississippi.

Race Relation - 1926

Missouri

Meetings, Conferences, etc.,

# CHURCH PUTS BAN ON RACE AMITY PLANS

## Hooded Klan Protests Interracial Meet

St. Louis, Mo., Feb. 19.—"Death, hell and destruction" is said to have been the reward of the Girls' Dramatic club of Phyllis Wheatley branch, Y. W. C. A., had they appeared at Marvin Methodist Episcopal church (white), where they had an engagement on the Lincoln day program to present a pageant, "The Striking of America's Hour."

The engagement was cancelled, following threats by Ku Klux Klan members, who are also members of the official board of the church.

### Race Amity Not Wanted

Information cancelling the engagement came from the pastor of the church. He declared that the Klansmen had protested against his authority in perfecting arrangements with the Y. W. C. A. management for the girls to have a place on the program. He said that the Klansmen warned him in unmistakeable language as to what would be the outcome of members of our Race coming to their church to present a pageant or anything else. Other threats were that "hell and destruction" awaited the girls and subsequently a spectatcular street parade by the hooded organization. When the girls heard of the protests their engagement was really called off.

The pastor's request for the Y. W. C. A. club to appear at his church was based on the fact that on several occasions he had been asked to deliver addresses to members of that organization. His theory was in keeping with the program of the St. Louis Church federation to promate amicable relations between the whites and members of our Race.

### First to Protest

Marvin Methodist church is the first on record here to oppose the race relations movement. They demonstrated their prejudice last Friday, two days before the campaign was begun by the federation.

Last Sunday more than 50 pastors of churches of both races exchanged pulpits in emphasis of the accomplishments made through religious effort.

ST. LOUIS MO. POST DIS
FEBRUARY 4 1926

### RACE RELATIONS SUNDAY.

The Race Relations Committee of the Negro Industrial Commission of Missouri requests that white and Negro ministers shall observe Race Relations Sunday, Feb. 11. That day has been set apart for the improvement of race relations throughout the United States, to discuss the problems of health, housing, migration and other problems of relationship between white and Negro citizens.

Nothing but good can come of such a movement, as a part of the general effort in the direction of mitigating race prejudice, injustice to Negroes, economic or otherwise, and for a better understanding between the races.

It cannot be denied that the Negroes have been making great progress along economic and cultural lines recently. They are gladly taking advantage of opportunities for education and progress. And many of them are making a mark in the field of industry and the professions. In the commission of crime the white race in this country is not entitled to point the finger of scorn because of any superiority.

Perhaps one of the best things that have been remarked as to the Negro character is to the effect that all of the Negro spiritual songs, of which there are many hundreds, were born as the result of some experience endured by them as slaves. And yet not one of these songs shows bitterness or hate. A race with such a psychology is surely worthy to be aided in its just aspirations.

Race Relation 1926

Meetings, Conferences, etc.,

Kansas

## SECOND NATIONAL INTERRACIAL CONFERENCE IN 1927

Topeka Plaindealer 2-19-26

Washington, February 19, 1926.—Annuncement was made today that the commission on Interracial Cooperation and the commission on the Church and Race Relations of the Federal Council of Churches are making plans to secure cooperation of representatives of other organizations, social and religious, for holding the second National Interracial Conference in 1927. A joint committee of these two organizations has been appointed and authorized to confer with representatives of other organizations interested in such o conference.

The critical and tense situations between the two races in the matter of housing and industry, and in the problems of health, have aroused increased public attention the past year and the next conference will probably continue the discussion of these topics similar to the discussions held at Chattanooga in March of last year.

A book entitled "Toward Interracial Cooperation," which is the verbatim report of the discussions of last year's Conference, is being published this month and competent critics who have read the report declare that it is a unique collection of facts and opinions which present the concrete interracial problems and methods of meeting them inlocal communities, north and south. Problems of housing and race relations, health and race relations, industry and race relations, the church and race relations,schools and colleges and race relations which were fully considered in open forum discussion by white and colored delegates from all over the United States, are discussed in the volume. The book is available, for anyone who wishes it through the Commission on Interracial Cooperation, 409 Palmer Bldg., Atlanta, Ga., and the Commission on the Church and Race Relations, 105 East 22nd St., New York City.

Among the members on the joint committee for promoting the next conference are Dr. M. Ashby Jones, Dr. John Hope, Mr. R. H. King and Dr. Will W. Alexander of Atlanta, Ga. Dr. Peter Ainslie of Baltimore, Md., Dr. A. M. Townsend of Nashville, Tenn. and Mrs. John Ferguson, Dr. George E. Haynes and Dr. C. H. Tobias of New York.

Race Relations—1926
Meetings, Conferences, etc.

Kentucky.

# Interracial Committee Seeks Improved Accommodations of Travel for Colored People

## State Committee Reviews Progress And Sets Goals For New Year

Louisville, Ky., Dec. 1—Several hundred persons attended the sessions of the seventh annual state interracial conference held in this city a few days ago, at which progress was reviewed and goals were set for the ensuing year. Among the principal speakers were James Weldon Johnson, of New York, Secretary of the N. A. A. C. P., Dr. J. L. Kesler of the faculty of Vanderbilt University, Prof. W. H. Fouse, of Lexington, L. N. Taylor of the State Department of Education, I. Willis Cole, Editor of the Louisville Leader, Dean Kirke Smith of Lincoln Institute, Dr. O. O. Miller, of Louisville, and Prof. H. H. Cherry, of State Teachers' College.

J. Weldon Johnson and Dr. Kesler addressed a large interracial mass meeting in one of the big downtown churches and, though from opposite sections of the country, agreed completely in their appeals for fairness and friendliness in the relations of the races. Commenting in his speech on Dr. Kesler's address, Mr. Johnson remarked that it would have required courage to make such a speech even in Boston. A number of addresses were made on progress in education, health, the courts, and the public press, followed by free discussions from the floor. General gratification was expressed with the advances that have been made along these lines.

Among the goals which the Commission set before itself for the ensuing year were equality of accommodations in railroad trains, busses, and stations; equal facilities for the comfort of colored people in department stores; the establishment by the State of an institution for feeble minded colored children and the placing of a Negro physician on the staff of the State Board of Health. Dr. James Bond, who for several years has served most efficiently as the executive of the interracial work in Kentucky, will continue in that capacity.

# HUNDREDS ATTEND INTERRACIAL MEET

Louisville, Kentucky, Dec. 7—Several hundred persons attended the sessions of the seventh annual State Interracial Conference held in this city a few days ago, at which progress was reviewed and goals were set for the ensuing year. Among the principal speakers were James Weldon Johnson, of New York, secretary of the N. A. A. C. P.; Dr. J. L. Kesler, of the faculty of Vanderbilt University; Prof. W. H. Fouse, of Lexington; L. N. Taylor, of the State Department of Education; I. Willis Cole, editor of the Louisville Leader; Dean Kirke Smith, of Lincoln Institute; Dr. O. O. Miller, of Louisville, and Prof. H. H. Cherry, of State Teachers' College.

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Race Relations - 1926 I

Meetings, Conferences, etc.,

New Jersey

## INCONSISTENT APPOINTMENT

At the World-Court Conference recently convened in Princeton, N. J., where 250 delegates representing the colleges and universities of this country were assembled, a young colored woman, Mabel Holloway, student at Howard University, Washington, D. C., was singularly honored by being appointed to represent the colleges and universities of the entire South.

National Negro 1-4-26 Voice

**Statement Made by Roland C. Kizer, Young White Student of La. S. U., Who Withdrew from the Conference**

"It was most unfortunate that a situation of this sort should arise, but in taking the stand I did, I felt that I was fully representing my school and my state. The proposition that a Negro could in any way represent the great educational institutions of the South is untenable.

New Orleans, La.

"Although I was the only Southern delegate who officially withdrew from the conference, a majority of the other Southern delegates left the conference hall at the same time that I did, and statetd to me that they heartily approved my action in protesting Mabel Holloway's election.

"I believe that when these delegates return to their respective schools and place the matter before their officials, a wholesale withdrawal of the South's colleges from the students' union will ensue.

"Following the World Court conference at Princeton, the delegates, representing 250 universities and colleges of the United States, were asked to participate in a permanent students' conference. The proposal met with instant approval, and the students convened for the purpose of perfecting the organization.

"Officers were elected, and it was decided that an executive committee composed of seven members should be named, each member representing a defined section of the country.

"A New Englander was named to represent the East, and the election of other appropriate representatives to the executive committee proceeded in an orderly mannenr.

"Then Mabel Holloway, the negress, was named to represent the entire South on the committee.

"I protested immediately, pointing out that she could not possibly be a true representative of the South in any organization including [illegible] Southern colleges.

"My objection was overruled, [illegible] formally withdrew from the [illegible]ing that any further participation of Louisiana State University in the conference would be contrary to Southern traditions and an insult to the dignity of my school. I am glad to say that other delegates left the hall with me."

While the colored race appreciates the very high honor bestowed upon one of its members by such a distinguished body of educators and students, yet those of the race who think and understand will doubtless consider that those responsible for the appointment of Miss Holloway, regardless of their good intentions, did not use common sense and that the young lady could have saved herself much unnecessary harsh criticism and embarrassment by not allowing herself to accept, without modification, the honor conferred upon her.

This observation is not made because of the question of color alone, nor because Miss Holloway lacked any of the necessary intellectual qualifications, but because it was inconsistent to appoint her to represent the white colleges and universities of the South when she has nothing in common to do with them by reason of the very evident fact that Negroes are not admitted as students in the white schools of the South. Therefore, she could not represent conditions and sentiments of which she is not a part and of which her knowledge must necessarily be limited.

While not speaking for the entire colored citizenry of America, it is safe to say that the practically intelligent among the colored race are beginning to take the common sense view of all activities touching the relations between the two races; and many of these think that Miss Holloway, because of the inconsistency of such an appointment with the well-known traditions, etc., of the white South, should have entered an immediate objection upon hearing her appointment, acknowledged her appreciation for the great honor bestowed upon her, but that she should have, in the same instance, strenuously objected to having included in her representation, the white colleges and universities of the South—realizing, as she surely must have, that such an appointment is wholly inconsistent in the premises and at once incompatible with the present order of things in the South—just as sensible Negroes everywhere must admit the futility of such an arrangement.

On the other hand, it would have been strikingly appropriate and demonstrative of keen common sense, on the part of Miss Holloway, had she unhesitatingly suggested to the delegates assembled, that in view of the fact that there were many delegates present from the various white colleges and universities of the South, it would be inconsistent to ask her to represent their schools, when they, because of their direct connection with their own, should make the better representatives—stating further that she would gladly accept the honor of representing the colored colleges and universities of the South, with whose sentiments, etc., she is better acquainted.

### The Other Side

Had a white delegate been appointed to represent the colleges and universities of the South—including the representation of colored colleges and universities in this section—it would have been a direct snub to the colored delegate or delegates present; which is obviously the identical exception taken by Roland C. Kizer and other white, Southern delegates in attendance. Besides such an arrangement would have been objectionable to the Negroes of the South and any colored delegate would have been equally justifiable in leaving the conference—for the same reason that a white student cannot possibly be a true representative of the conditions and sentiments of the colored colleges and universities of this section. Such an arrangement, therefore, would have been equally inconsistent—because white students have nothing in common with colored institutions of learning in the South

### Taken By Surprise

There is some possibility of Miss Holloway having been appointed without any previous knowledge of any such contemplated appointment on the part of those responsible for it—and by being taken by surprise was not as thoughtful as many of her race think she should have been. However this may be, the time has come when representatitve Negroes and white people alike, should not seek to create situations in the relations between the two races which are neither workable nor consistent.

THE National Federation of Students, in session at Princeton, after a disruption on the matter of racial representation, emerges with a program that promises to palliate the protesting southern members.

College Students at World Court Conference

Following the election of Miss Mabel Holloway, representative from Howard University to the executive committee, delegates from several southern schools withdrew. Later, it was decided to have two representatives from each section. The southerners, with the exception of Louisiana, were appeased and returned.

Dr. John Grier Hibben, president of Princeton, expressed regret, both personal and in behalf of Princeton at the incident.

# URGES CLOSER COOPERATION AMONG RACES

## Bishop Thirkield Makes Appeal to Pastors

### Wants Application of Golden Rule Points to Perils of Race Prejudice and Declares There is no Such Thing As Social Equality

At the meeting of the Pastor's association at the Y. M. C. A. Monday morning Bishop W. P. Thirkield made a strong plea for a larger spirit of co-operation between all religious groups and races in every community in the interest of the larger civic life and effective educational and religious work. He spoke on "A Cathedral of Co-operation."

The address was received with evidences of sympathy and to give the mattter full consideration it was made the subject of the next meeting of the association.

Bishop Thirkield declared that one of the first problems facing the country is conquest of race prejudice and said that the cry of social equality is a delusion, as there is no such thing. He pleaded for an organization in every town and city, composed of representatives of all churches and all religious and reform movements, of every religious and race, where matters of social wellbeing could be considered.

The bishop said that it was a startling fact that there has been a larger spirit of co-operation between scientists and physicians of various races in human welfare work than between ministers of various faiths and races, and that science has done what religion has failed to do.

Bishop Beauchamp, who has episcopal charge of the work of the Methodist Episcopal church in Europe, was present and spoke in indorsement of such a program, emphasizing the fact that at this hour the problem of race adjustment was the supreme issue in Europe.

Dr. W. A. Weatherford, president of the southern Y. M. C. A. at Nashville and an authority on race relations said that this question today presented the vital test of Christianity and that the followers of Christ had simply to adhere to the teachings of Jesus in all their relations.

Bishop Thirkield's address follows in part:

A cathedral proper represents the religious aspirations and ideals of a people. A noble place of worship, often embodied in stone; it speaks of the unseen and eternal. A cathedral of co-operation represents an ideal central organization, to be used as a clearing house for the co-operative civic, religious and moral reform activities of the people. It stands for the idea of united activity. It is a religious organization without a church, but rooted in the hearts and sympathies and reciprocal relations of all the people; it stands for the higher life of the social whole.

Our plea is for a permanent basis of Christian union, moral sympathy and co-operation among all races in America; a cathedral of co-operation, established and maintained in every community as a common meeting place for the representatives of all races, intent on the moral and social betterment and the uplifting of all the people.

As a nation we face a problem unmatched in human history. The world is centering here. America has become the melting pot of the nations. Here all races are melting seething and reforming. America will be to them either the fires of God, cleansing and redeeming, or the fires of hell, corrupting, destroying, damning.

The necessity of a well-defined basis of co-operation between diverse people is illustrated and enforced by the following incidents of history, relating especially to two races, but the principles of which apply to the co-operative relations of all races.

In the first campaign for prohibition in Atlanta in 1885 the best elements of two races met together in a campaign that developed the noblest spirit of moral earnestness I have ever witnessed. In the enthusiasm of the hour black and white then constituting practically the entire population of the city, were fused together in moral sympathy, and in co-operation for the great cause of civic and social betterment, the outlawing of saloons. The interest of both races in the success of the campaign were identical. They met and spoke on the same platform to the united body of citizenship. The campaign ended in a decisive victory that wiped out the saloons from Atlanta. The law was enforced and for two years the evidences of progress furnished a demonstration in favor of prohibition in a large city.

Seeing the necessity for continued co-operation and a bond of moral and religious sympathy between their leaders, a plea was made in the Evangelical Ministers' association for a joint meeting of white and colored ministers every three months for mutual prayer and for the encouragement of a spirit of unity in the interest of temperance and moral reform and for the consideration of ethical, civic and religious questions common to all men. This proposal was rejected. Unwholesome tendencies might be wrapped up in it was one objection and others said it was best for the races to hold apart and each work out its own salvation. This developed self reliance, it was claimed, and so on.

At the end of two years came the second campaign. The argument from facts was entirely on the side of prohibition. The union of white and colored leadership was not so complete. Prohibition was defeated. The only district or precinct in the entire country for prohibition was the South Bend district, largely colored, in which were located Gammon Theological seminary and Clark university. The reasons for this defeat were apparent. There had been no campaign of education. There was no bound of moral union, no well-defined basis of co-operation, no fusion of the races in the united and enthusiastic movement, as before. The united rum power had been at work in a campaign that was too much for the prohibition forces, the organization in support of which had merely been hitched up together for this occasion.

The open saloon won. The forces of moral disorder and violence again held sway. Vile dens were opened to white and colored men; the worst whiskey was sold; the chain gangs, under the convict lease system (an organized school of crime), were again kept filled to the profit of the lessees. The moral tone of the entire city was lowered.

In less than twenty years came the ripe fruitage in the terror, bloodshed and death of the awful Atlanta riot, when for days the city was held at the mercy of an angry and resistless mob. the red flames of which had been fed by intemperate and violent race agitation, heated by the hot liquor of the saloon. Two races stood arrayed, one against the other. Violence reigned. A whole city was in terror. The tragedy of the situation was in this—there were no channels of communication open between the better elements of both races. Even white ministers wre not in touch with the colored leaders. There was no cathedral or broad common meeting place for the religious elements among white and black, no basis of co-operation in the interest of peace and moral order, for which the best elements of both races stood.

Finally, at the colored Y. M. C. A., led by Gov. Northern (revered, beloved), Christian white men met with the educated colored leaders in the effort to find a basis for counsel and co-operation. But these same moral leaders in the same community looked each into the other's eyes as strangers. In this crisis they fell on their knees and prayed themselves into a spirit of brotherly sympathy and co-operation. This small, plain Y. M. C. A. building, through this act, rose to the dignity of a cathedral of God. As a result a platform of mutual confidence and harmony between the best elements of both races was established. Riot and bitterness were allayed. A city was snatched from the remorseless and inhuman jaws of a bloody, avenging, resistless mob. Now a new atmosphere obtains and new relations as witnessed in the Y. M. C. A. campaign and its spacious building for colored men. A Negro leader has said that the riot proved a blessing in disguise.

live and work out their destiny together.

This idea of co-operation lies at the very basis even of material progress. It encourages every man to be and to do his best. Permanent progress rests back in the home. It has to do with food and health and family welfare. A spirit of cooperation opposes the policy that would leave weaker peoples to lift themselves up by their own boot straps.

This bit of history enforces my plea as opposed to separation, neglect or repression in the treatment of all immigrant or belated races and backward people in this land of the Golden Rule and the application of the teachings of the Sermon on the Mount among various races and peoples who must

The National Federation of Students, in session at Princeton, after a disruption on the matter of racial representation, emerges with a program that promises to palliate the protesting southern members.

College Students at World Court Conference

Following the election of Miss Mabel Holloway, representative from Howard University to the executive committee, delegates from several southern schools withdrew. Later, it was decided to have two representatives from each section. The southerners, with the exception of Louisiana, were appeased and returned.

Dr. John Grier Hibben, president of Princeton, expressed regret, both personal and in behalf of Princeton at the incident.

# URGES CLOSER COOPERATION AMONG RACES

**Bishop Thirkield Makes Appeal to Pastors**

**Wants Application of Golden Rule Points to Perils of Race Prejudice and Declares There is no Such Thing As Social Equality**

At the meeting of the Pastor's association at the Y. M. C. A. Monday morning Bishop W. P. Thirkield made a strong plea for a larger spirit of co-operation between all religious groups and races in every community in the interest of the larger civic life and effective educational and religious work. He spoke on "A Cathedral of Co-operation."

The address was received with evidences of sympathy and to give the mattter full consideration it was made the subject of the next meeting of the association.

Bishop Thirkield declared that one of the first problems facing the country is conquest of race prejudice and said that the cry of social equality is a delusion, as there is no such thing. He pleaded for an organization in every town and city, composed of representatives of all churches and all religious and reform movements, of every religious and race, where matters of social wellbeing could be considered.

The bishop said that it was a startling fact that there has been a larger spirit of co-operation between scientists and physicians of various races in human welfare work than between ministers of various faiths and races, and that science has done what religion has failed to do.

Bishop Beauchamp, who has episcopal charge of the work of the Methodist Episcopal church in Europe, was present and spoke in indorsement of such a program, emphasizing the fact that at this hour the problem of race adjustment was the supreme issue in Europe.

Dr. W. A. Weatherford, president of the southern Y. M. C. A. at Nashville and an authority on race relations said that this question today presented the vital test of Christianity and that the followers of Christ had simply to adhere to the teachings of Jesus in all their relations.

Bishop Thirkield's address follows in part:

A cathedral proper represents the religious aspirations and ideals of a people. A noble place of worship, often embodied in stone; it speaks of the unseen and eternal. A cathedral of co-operation represents an ideal central organization, to be used as a clearing house for the co-operative civic, religious and moral reform activities of the people. It stands for the idea of united activity. It is a religious organization without a church, but rooted in the hearts and sympathies and reciprocal relations of all the people; it stands for the higher life of the social whole.

Our plea is for a permanent basis of Christian union, moral sympathy and co-operation among all races in America; a cathedral of co-operation, established and maintained in every community as a common meeting place for the representatives of all races, intent on the moral and social betterment and the uplifting of all the people.

As a nation we face a problem unmatched in human history. The world is centering here. America has become the melting pot of the nations. Here all races are melting seething and reforming. America will be to them either the fires of God, cleansing and redeeming, or the fires of hell, corrupting, destroying, damning.

The necessity of a well-defined basis of co-operation between diverse people is illustrated and enforced by the following incidents of history, relating especially to two races, but the principles of which apply to the co-operative relations of all races.

In the first campaign for prohibition in Atlanta in 1885 the best elements of two races met together in a campaign that developed the noblest spirit of moral earnestness I have ever witnessed. In the enthusiasm of the hour black and white then constituting practically the entire population of the city, were fused together in moral sympathy, and in co-operation for the great cause of civic and social betterment, the outlawing of saloons. The interest of both races in the success of the campaign were identical. They met and spoke on the same platform to the united body of citizenship. The campaign ended in a decisive victory that wiped out the saloons from Atlanta. The law was enforced and for two years the evidences of progress furnished a demonstration in favor of prohibition in a large city.

Seeing the necessity for continued co-operation and a bond of moral and religious sympathy between their leaders, a plea was made in the Evangelical Ministers' association for a joint meeting of white and colored ministers every three months for mutual prayer and for the encouragement of a spirit of unity in the interest of temperance and moral reform and for the consideration of ethical, civic and religious questions common to all men. This proposal was rejected. Unwholesome tendencies might be wrapped up in it was one objection and others said it was best for the races to hold apart and each work out its own salvation. This developed self reliance, it was claimed, and so on.

At the end of two years came the second campaign. The argument from facts was entirely on the side of prohibition. The union of white and colored leadership was not so complete. Prohibition was defeated. The only district or precinct in the entire country for prohibition was the South Bend district, largely colored, in which were located Gammon Theological seminary and Clark university. The reasons for this defeat were apparent. There had been no campaign of education. There was no bound of moral union, no well-defined basis of co-operation, no fusion of the races in the united and enthusiastic movement, as before. The united rum power had been at work in a campaign that was too much for the prohibition forces, the organization in support of which had merely been hitched up together for this occasion.

The open saloon won. The forces of moral disorder and violence again held sway. Vile dens were opened to white and colored men; the worst whiskey was sold; the chain gangs, under the convict lease system (an organized school of crime), were again kept filled to the profit of the lessees. The moral tone of the entire city was lowered.

In less than twenty years came the ripe fruitage in the terror, bloodshed and death of the awful Atlanta riot, when for days the city was held at the mercy of an angry and resistless mob. the red flames of which had been fed by intemperate and violent race agitation, heated by the hot liquor of the saloon. Two races stood arrayed, one against the other. Violence reigned. A whole city was in terror. The tragedy of the situation was in this—there were no channels of communication open between the better elements of both races. Even white ministers wre not in touch with the colored leaders. There was no cathedral or broad common meeting place for the religious elements among white and black, no basis of co-operation in the interest of peace and moral order, for which the best elements of both races stood.

Finally, at the colored Y. M. C. A., led by Gov. Northern (revered, beloved), Christian white men met with the educated colored leaders in the effort to find a basis for counsel and co-operation. But these same moral leaders in the same community looked each into the other's eyes as strangers. In this crisis they fell on their knees and prayed themselves into a spirit of brotherly sympathy and co-operation. This small, plain Y. M. C. A. building, through this act, rose to the dignity of a cathedral of God. As a result a platform of mutual confidence and harmony between the best elements of both races was established. Riot and bitterness were allayed. A city was snatched from the remorseless and inhuman jaws of a bloody, avenging, resistless mob. Now a new atmosphere obtains and new relations as witnessed in the Y. M. C. A. campaign and its spacious building for colored men. A Negro leader has said that the riot proved a blessing in disguise.

This bit of history enforces my plea for co-operation as opposed to separation, neglect or repression in the treatment of all immigrant or belated races and backward people in this land of It composite civilization. The principle proposed is simply that of the Golden Rule and the application of the teachings of the Sermon on the Mount among various races and peoples who must live and work out their destiny together.

This idea of co-operation lies at the very basis even of material progress. It encourages every man to be and to do his best. Permanent progress rests back in the home. It has to do with food and health and family welfare. A spirit of cooperation opposes the policy that would leave weaker peoples to lift themselves up by their own boot straps.

Race Relations—1926 I

Meetings, Conferences, etc.,

New Jersey.

It would lend a hand to the weaker brother. Forever is it true that the hand that contracts and cheats any race clutches at the throat and chokes broadest prosperity.

The moral life of all is involved in this plan of co-operation. People who trample any part of the social whole under the feet of ignorance, corruption, sensuality—will sooner or later find themselves under the hoofs of the same devil. No man can put a chain around the ankle of this fellowman without sooner or later finding the other end of that chain about his own neck. Unless we lift all people up, sooner or later they may drag us and our children down.

Such a broad plan of co-operation among races will overcome tendencies to violence. Lawlessness sets no limits of race. The Anglo-Saxon in the end is not safe where the rights of any other man are violated. Retaliation is human and inevitable. Kent is right: "If law ceases all worth of human life ceases also."

The seat of race antagonism is race prejudice. The united sympathy at the basis of co-operation curbs this harmful spirit. Never before has there been such a mingling of nationalities. National and race barriers are breaking down. The world is becoming one. Today the adjustment of race differences is the problem not only of the humanitarian, but of true civilization. The modern ideal must be world citizenship.

Our love for Christ has not made the progress it should in demanding humanity, justice and sympathy for all men. How often we hear the terms, "sheeney," "greaser," "nigger," "dago"—damning to hate and intolerance a whole race because of the coarse or objectionable qualities of certain members. This is utterly un-Christian. The very attitude toward the Jew, for example is the tragedy and reproach of Christian history.

Such names are apt to have behind them an attitude of contempt and hate that is dangerous. It is often the spirit of the clinched fish, with the stone held for hurling in the hour of crisis. If not curbed we shall see, as in the past, in California toward the Japanese, in Omaha toward the Greek and in Mississippi and Illinois toward the Negro, the the Jew, confiscates, murders. Face to demon spirit of Russia that drives out face with an unprecedented commingling of the races, such an attitude is full of peril.

One of our first problems is the conquest of the race prejudice. In this is involved not merely religious progress, but true civilization. You can never reach and Christianize peoples whom you patronize or despise as inherently and forever inferior because of birth or color or nationality. Red, yellow, black or brown skins are the gifts of God as well as white skins. Human hearts beat behind them all and suffer and struggle and bleed and aspire.

Our Anglo-Saxon civilization is gathering up in its sweep and current men of all races. Only a spirit of broad sympathy and generous co-operation will redeem these peoples out of the narrowness of race feuds and hatreds and rivalries into a civilization that is genuinely tolerant, co-operative, Christian.

Objection to this spirit of co-operation roots back into the really groundless fear of what is called social equality. Such a fetish has this beacon especially as related to one race, that it has led to neglect and indifference that are startling. As the late Gov. Northen, of Georgia, has said: "I have heard many sermons preached on missions to Negroes in Africa, but I never heard a sermon on missions to Africans in the south."

Such a fear is groundless because there is no such thing as social equality. There is social privilege and civil right, but no such thing as social right. Every man is lord of his own castle and his personality is sacred against invasion. Gov. Northern has pierced to the center of this whole business in the following words: "Social equality is a delusion set up by the demagogue in civic contentions to meet his ambition for place and personal power and paraded as a device of the devil for the strengthening of the influences against the kingdom of God." What men want is not equality, but sympathy, civic justice and human rights.

Preachers are the leaders of moral forces in all races. Let there be an organization, as broad as humanity and as catholic as Christ, in every town and city, to membership to which representatives of all churches and all religious and reform movements of every religion and race shall be eligible. And here let us note the startling fact that there has been a larger spirit of co-operation between scientists and physicians of various races, in work for human welfare, than there has been between ministers of various faiths and races for the moral and social betterment of all peoples. That is science has done what religion has failed to do.

At stated meetings of this body let all matters that relaate to social well-being, temperance, law enforcement and moral, civic progress be freely considered. The outcome will be mutual sympathy, religious tolerance and a broader spirit of co-operation. In the hour of calamity or of social conflict this federated body will furnish a center for common leadership and united action.—The Chattanooga Times.

## National Sociological Congress To Be Held

Prof. Jesse Lawson, president of Frelinghuysen University, has returned from the "Hotel Comfort," Ocean City, N. J., where he has been recuperating his health preparatory to entering upon the work of the National Sociological Congress to be held in this city, September 19-22, inclusive, 1926.

## FRIENDS ARE FRIENDS

(By William Pickens)

The Quakers, or Friends, have just held their biennial "General Conference" at Ocean City, New Jersey. The larger morning and their evening mass meetings assembled in the Municipal Pier, off the boardwalk.

This year they had among their guests a black man as speaker, especially in their race-relations meetings. They lived up to their traditions: the black man was taken in with the delegates at the best hotel and welcomed to all affairs and functions. One evening at the Hotel Biscayno they also had a great interracial social gathering in honor of their colored guest and speaker,—inviting many of the colored residents of Ocean City to share in this social affair. Colored and white artists took alternate parts in a splendid musical program, and then Mrs. Rachel Davis DuBois, a Quaker by birthright, and Prof. Robert T. Kerlin, a Quaker by conviction, introduced the guest of honor for an address.

The Quakers in the whole world number only about 150,000, of whom about 100,000 are in the United States,—mostly in the East and in Indiana and Ohio. But the delegates to this General Conference number 1200 from everywhere. There seem to be no colored members. At least there was not a single delegate. There were a few Jewish. The power and success of their conference would be creditable to those large denominations which count their members by the million.

Conscience seems still to be the dominating thing in the Quaker organism. It is interesting to see that all ages are active in these conferences,—the very old and the very young. Indeed they have a "Junior Conference," which held a session during one hour on the pier, the youngest members being about four years old.

There are progressive ideas and idealistic progressive among those Quakers. They listened to the most thorough discussions against War, compulsory militarism in the state schools, and against economic robbery and intolerance. And one of their Swarthmore professors gave utterance to ideas about Russia, which had more horse-sense in it than any other talk that has been made on that subject by an American.

And Quakers have fun. They swam and sailed, and cracked good jokes, and on the closing night, after meeting, they built a great bonfire on the beach, where they gathered and sang and told stories and laughed and fraternized with the winds and the waves of the Atlantic Ocean.

Race Relation – 1926
Meetings, Conferences, etc.,

## Race Relations Meeting Feb. 14 at Carlton "Y"

Plans are under way for a big Race Relations meeting at the Carlton avenue branch, Sunday, February 14, at 8 o'clock. Representatives from the various races will take part in the exercises. Dr. Alexander Lyons of the Eighth Avenue Jewish Temple, Supreme Court Justice J. J. McCrate and Rev. Dr. [illegible] of Bridge street A. M. E. Church will speak. Musical numbers featuring folk songs and spirituals will be given by [illegible], baritone. The meeting will be opened to the public.

The Annual Fair of the Carlton Avenue branch will be held four nights, March 2 to 5. Following a call to previous workers many responses come in stating that persons who served as Chairmen of Booths last year and previous years will assist again this year. The Branch hopes to hold the biggest and best fair in its history this year. The Committee desires new workers to assist Booth Chairmen. All Brooklyn residents are asked to serve. Officers of the fair for this year are as follows: A. Q. Martin, Chairman of Finance Committee; Mrs. M. X. Alston, Chairman of the Committee on Decorating; Mrs. B. A. Cole, Vice-Chairman of the Committee on Decorating.

[illegible]
March 2, 1926

# BAGNALL THINKS RACE RELATIONS NOW PARAMOUNT

### Lunch Club Speaker Declares Better Understanding of Races Necessary

### UPHOLDS INTERMARRIAGE

### Authority Finds No Just Condemnation of Mixture of Races—Not Inferiors

"Race relations are the paramount question of the 20th century," said R. W. Bagnall, in an address to the Saturday Lunch Club. "The tide has set the other way with the development of race consciousness in the colored peoples of the earth. A better understanding and appreciation is necessary; we need tolerance to solve the race problem. If the colored races, who are being welded together by white oppression, and who outnumber the whites two to one, should ever rise against the present conditions, the world war would be child's play compared with the struggle that would take place, and it would be a catastrophe for both the whites and the non-whites."

Heterogeneous colored races are being brought to a mutual understanding by gatherings such as the Pan-African Conference. The Riffs, the Chinese, the Japanese, the Africans, and the American negroes are being moulded into a unity to resist white exploitation, declared the eminent student of racial problems. The Ku Klux Klan, Anglo-Saxon clubs, and Nordic societies make this necessary for the preservation of the downtrodden people of the world. "We want harmonious relationships to exist, but they are impossible as long as the present white attitude persists. We want equality of opportunity," said Mr. Bagnall. "China is indignant, Japan is resentful, North Africa is in revolt, South Africa is seething, the West Indies are restless, and the new American negro is beginning to demand more of his theoretical rights." Mr. Bagnall wants to establish equality without precipitating a great catastrophe, but if this is to occur, prejudice must be abolished before it is too late.

**Intermarriage Upheld**

In regard to mixture of races, Mr. Bagnall can find no just condemnation of it. The Virginia law forbidding intermarriage brought to light the fact that 64 of the first families of that state contain negro blood. Scientific eugenics does not indicate that race mixture results in inferior stock, said Mr. Bagnall. Neither are negroes the great criminals that they are commonly thought to be, and statistics can be quoted to prove that there is a greater percentage of crime among the white population than among the blacks.

"There is no racial superiority or inferiority. There are forward and backward races, but the backward race of today is the forward race of tomorrow. All men are actuated by the same longings, and actually there is but one race. The forces that bind men together are infinitely greater than those that push them apart. With this in mind, we should strive for the universal brotherhood of man and equal opportunity," said Mr. Bagnall in closing.

Mr. Bagnall also led the freshman discussion group in Barnes Hall yesterday noon.

## G. E. Haynes Addresses Sesqui Welfare Group

As one of the principal speakers at an interracial meeting under the auspices of the State Department of Welfare, held at the Sesqui-Centennial Exposition, Thursday night, Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations, Federal Council of Churches, said in part:

"The Negro in America is combining the Oriental non-militant attitude of the East with the positive aggressiveness of the West in a remarkable manner. He readily embraces, therefore, the vision of Christian brotherhood that came out of Palestine.

"In practical interracial co-operation, however, it does not take the form of non-co-operation as does Brahminism in its expression through a great soul like Ghandi. Ghandi's attitude is non-co-operation in modern industry and agriculture.

"The Negro puts the positive content in his attitude and says he will co-operate on a brotherly basis of equal opportunity. Ghandi of the East will not participate in the Government under British law.

"The Negro of the West says, 'I am an American citizen and as such will co-operate to get a larger measure of justice and fair play in the courts under American Law.' Ghandi takes on the practice of poverty as a protest against the unethical standards that are pouring in upon him.

"The Negro seeks through his great church organizations the way of life laid out by Jesus Christ as a means of raising the ethical standards of his time and country. The Negro challenges America to interracial peace and brotherly fellowship based upon positive justice and good-will."

NEW YORK
EVE. WORLD

NOV 19 1926

## 16 ORGANIZATIONS PLAN RACIAL STUDY

A conference of sixteen social agencies interested in bettering relations between Negroes and white persons was held yesterday at the Russell Sage Foundation. Plans were made for a survey of conditions affecting race relations as a basis for a national conference to be held next fall. An executive committee, composed of two delegates from each organization, was formed with Miss Mary Van Kleeck, Director of the Department of Industrial Studies of the Russell Sage Foundation, as temporary Chairman.

Participating in the conference were representatives of the American Social Hygiene Association, Commission on Church and Race Relations of the Federal Council of Churches of Christ in America, Commission on Inter-racial Co-operation, Council of Women for Home Missions, Fellowship of Christian Social Order, Home Mission Council, The Inquiry, National Association for the Advancement of Colored People, National Board of the Y. W. C. A., National Catholic Welfare Council, National Council of the Y. M. C. A., National Urban League, Phelps-Stokes Fund, Department of Christian Social Service of the Protestant Episcopal Church, and the American Friends Service Committee.

# WEALTHY WHITES HEAR DR. MOTON

[illegible] YORK.—Millionaire white bankers met a group of leading colored business men in an inter-racial meeting to talk business at the call of Dr. R. R. Moton, this week.

The conference was held in the Standard Oil Building and the questions of credit, investments, and business exchange were discussed, as well as the problem [illegible]

streets [illegible] to the colored group.

Whites present included Clarence H Kelsey, Vice-president, Title Guarantee company; Chellis A. Austin, president Seaboard National Bank; Dr. Wm Jay Schieffelin, representing Rockefeller interests; Raymond Fosdick and several others.

The colored group included D. C Spaulding, North Carolina Mutual; John E. Nail, New York realtor; R L. McDougal, Farmers and Mechanics Bank; W. G. Pearson, Durham; John R. Hawkins, president Prudential Bank, Washington; Fred Moore; R R. Taylor, director Liberty Life Insurance company; W. H. Carter, treasurer, Tuskegee; Albon L. Holsey, secretary.

BROOKLYN [illegible]
FEBRUARY 22, 1926

# JEWS AND NEGROES MINIMIZE THEOLOGY IN COMMON SERVICE

### Rabbi Lyons and Mr. Proctor Lead Mixed Congregation in Stressing Brotherhood of Man.

An inter-racial religious service was held last night at the Nazarene Congregational Church, Herkimer st. and Troy ave., when members of the 8th Avenue Temple joined with the colored Christian congregation in a community meeting. The mixed congregation minimized theology and stressed the spirit of the 'fatherhood of God and the brotherhood of man." The services were in the nature of a return visit, because the Rev. Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational Church, led a group of his followers to the 8th Avenue Temple on Jan. 8, when a similar service was held in the Jewish place of worship.

**Struggle of Israel.**

Rabbi Alexander Lyons of the Park Slope Temple was the principal speaker at the services in the colored church last night. He discussed the "strugle of Israel," and was introduced by the Rev. Dr. Proctor as "a man of the same race as Jesus—Rabbi Lyons." Dr. Lyons said in part:

"You of the negro race are a spiritual people. I say negro rather than colored race for the purpose of emphasis and penetration. For instance, some folks who want to flatter us call my people Hebrews or Israelites, but the name Jew is one that correctly describes us. So, some people call you by other names than taht of negro. Stand up for what you are and have the right kind of convictions.

"The negro race is largely in disfavor because the world is superficial and unkind. Even our civilization is only superficial."

**Stuck to Occupation.**

Dr. Lyons urged that the members of the negro race could best achieve their destiny by finding out the thing they can do best and by sticking to that occupation. He continued:

The Rev. Dr. Proctor, who preceded Rabbi Lyons, discussed "Our Debt to the Jew." He said in part:

"The world owes more to the Jew than it does to any single race in history. This debt is supremely threefold—a knowledge of the true God, the book of God and the Church of God. If a whole race had given the world any one of these things it would have been entitled to the gratitude of humanity, but the Jew has done all this and more. The world owes the Jew the unpayable debt of love."

Dr. J. E. Moorland, chairman of the board of trustees of the Nazarene Congregational Church, praised the work of Julius Rosenwald of Chicago, the Jewish philanthropist, among the negroes.

**Opposes Bible in Schools.**

Following the services, a public forum was held in the Sunday School rooms. In reply to a question, Rabbi Lyons declared he was opposed to the introduction of the Bible into the public schools. The Bible should properly be taught, he said, in the temple, church and religious school.

On behalf of the women of the Nazarene Church, Miss Vashti Proctor, a daughter of the pastor, presented a floral bouquet to Mrs. Lyons. Greetings to the visiting rabbi were also extended by Miss Jennie B. Cunningham, a colored teacher in P. S. 122 in Astoria, and Oliver Williams, another member of the church, who will shortly become a member of the Bar.

## *James Weldon Johnson To Address Kentucky Inter-racial Conference*

New York, Nov. 9.—James Weldon Johnson has accepted an invitation to address the seventh annual State Inter-racial Conference of Kentucky, to be held in Louisville under the auspices of the Kentucky Commission of Inter-racial Co-operation, November 19 and 20.

The invitation to Mr. Johnson was issued by E. S. Lotspeich, Chairman of the Kentucky Commission, the other speaker invited being Dr. W. D. Weatherford, of Nashville, Tenn.

LOUISVILLE, KY.

Courier

NOV 20 1926

# *"Social Justice" Is Negro Desire*

## Berea Professor At Conference Says Black Man Not After White Companionship.

Prof. J. F. Smith of Berea, in an address before the seventh annual State Inter-Racial Conference, which opened at 1:30 o'clock Friday afternoon at the Jefferson County Court House said, "the black man wants the wheels of justice to turn in some way so there will be no color discrimination were equal skill is involved.

"The negro wants social justice. He wants to marry a negro woman and attend negro festivals and banquets and have no white men hanging around. He is no more anxious to mix with the whites than are the whites anxious to mix with the blacks." Professor Smith said.

Prof. W. H. Fouse, negro, Lexington, gave a talk on the "Basis of Right Race Relations."

James Bond, State secretary of the Negro Y. M. C. A., made the opening talk and read his report. E. S. Lotspeich, chairman of the Inter-Racial Conference, presided at the afternoon meeting.

A second session of the conference was held at 8 o'clock Friday night at the Warren Memorial Presbyterian Church.

Race Relations-1926

Meetings, Conferences, etc.,

CHARLOTTE, N. C. News

North Carolina.

FEB 14 1926

# Leading Women Speak Of Race Relations Here At Negro Y. W. C. A.

## Phyllis Wheatley Branch to Observe Race Relations Sunday Today.

### ASSISTS MINISTERS.

## Mrs. Thomas Lingle, of Davidson, Mrs. Watson, Miss Goss Will Speak.

By MARY PRESSLY.

Four City and school nurses, a supervisor of rural schools, a high-school chemistry teacher and three stenographers are some of the young negro women who live at the house on South Brevard Street, distinguished by a modest sign bearing the blue triangle and the name "Phyllis Wheatley Branch of the Young Women's Christian Association." This is the headquarters of the negro department of the association, which does for the negro women of Charlotte the same work that the association on East Avenue does for white people. Besides the residence, which will accommodate fourteen roomers, there are large, neatly furnished assembly rooms and offices. There is no boarding department at present, but the girls take their meals at a private home nearby.

**HEAR MRS. LINGLE.**

In observance today of Race Relations Sunday, the branch is anticipating a visit from Mrs. Thomas Lingle, of Davidson, State chairman of the Inter-racial Committee, who will talk about her work at a meeting to be held at 5 P. M. Mrs. John C. Watson, of Charlotte, of the Colored Work Committee of the central association, and Miss Elsabelle Goss, business and industrial girls' secretary, will speak on the relations between the two races in Charlotte. Special music for the occasion will include a group of negro melodies. All negro women in the city are invited to hear these speakers, and white women also will be cordially welcomed.

Aurelia H. Williams is general secretary of the association, and has supervision of all its activities.

"Most of the young negro women in Charlotte live at home," said M. L. Bryant, secretary of girls' work. "There are very few who board. So we are trying to meet the need for organized, helpful recreation, and training along lines that will make it easier for the girls to advance in a business way. Eighteen girls who work in a laundry have organized a club, 23 girls, who are domestic servants, have another, and so on. At our meetings we have first some sort of activity, such as basket-making, paper-flower-making or embroidering, and then a program.

**PLAN OWN PROGRAM.**

"The girls plan their own programs. For instance, they answer roll call with Bible verses. One week, all the verses must begin with 'A', next week with 'B', and then with 'C'. Sometimes someone reads aloud. At one meeting we had a talk on the general rules of health, and another time we studied first aid. The girls are very much interested in oral English. They often spend time asking questions about the proper way to speak, and practicing correct forms. Some of them would like to learn plain sewing, but we haven't sewing-machines enough or room enough to have a class; but I am going to let them dress dolls, with odds and ends of material, and learn how to use patterns, and to make the same seams that they would use in making an outfit for themselves.

"One of the clubs is planning a study of well-balanced meals, garnishes, etc. Don't you see how useful that will be to those who are domestic servants? They won't have any trouble in finding good positions, if they can plan meals and serve them nicely. Oh, yes, and we have a free employment bureau for our girls, too, which is managed by our housekeeper."

**HELPS FIND EMPLOYERS.**

That employment bureau is a feature of the work of the Phyllis Wheatley branch which will appeal to every housekeeper in Charlotte. The secretaries are careful not to recommend a girl unless they believe that she is reliable. Just now they have quite a number of girls on the list; and any woman who wants a cook or a nurse will find the Phyllis Wheatley branch glad to help her find the right girl. This association can render a real service to Charlotte through the bureau, with its free service in trying to bring together the mistress who is kind and just, and the maid who is honest and faithful.

Clubs for girls of the negro high schools are also among the activities of the association. New clubs are being organized at Biddleville and Fairview Schools, "but we have to be very careful," said the secretary, "to find just the right women for advisers. It is a serious responsibility to guide the work of a group of young girls." A club of ukalele players are enjoying their practice very much.

**CO-OPERATE WITH MINISTERS.**

Among the women, there are the same committees that every "Y" has, Health, Education, Industrial, etc. Special effort is being made that the work of the association shall not overlap the work of the negro churches. "Church work and association work are sisters," say the secretaries, "and the association does not want to da anything that will interfere with the duty of our women toward their churches. We work along lines that are not included in the organizations of the churches." With a view to carrying out this program, the Finance Committee recently entertained the negro ministers of the City, and discussed plans with them.

The branch will put on its annual campaign for next year's budget at the same time that the women of the white associations are doing the same work.

# Race Relations Featured In South Meet

## Mrs. Janie Porter Barrett Addresses Leads of Quarter Million Church Women.

### MAKES PROFOUND IMPRESSION

## Woman's Missionary Council Primoting Wide Spread Program of Interracial Study and Work.

Raleigh, N. C., March —The Woman's Missionary Council of the Methodist Episcopal Church South, in annual session here last week, gave prominent place to the question of race relations. Mrs. Janie Porter Barrett, President of the Virginia Federation of Colored Women's Clebs and of the Virginia Industrial School for girls, delivering the principal address. Mrs. Barrett, a very winnng speaker, portrayed simply but powerfully the story of the struggle of colored women against the odds of custom, injustice, ignorance and environment. The address made a profound impression on the large group of women leaders gathered from all parts of the South. Other speakers on the same subject were Mrs. W. A. Newell, Social Service Superintendent of the Council, Miss Estelle Haskin, one of the Council secretaries, and Mrs. Maud Henderson, of the Commission on Interracial Cooperation.

The report of the Council's Race Relations Commission brought out the fact that a standard interracial program has been formulated, providing for committees on this subject in all the local auxiliaries, which number about 6,000 and have a total membership of 250,000 women. The objectives of these committees are as follows: (1) A better knowledge of the achievements and possibilities of Negroes, as a basis of appreciation and respect; (2) First-hand study of the conditions which hinder the progress and happiness of colored people; (3) The acceptance of definite responsibility for these conditions; and (4) A program of cooperation for their improvement. Reports in hand indicate that hundreds of local groups of women are at work along these lines.

CHARLOTTE N. C. Observer

APR 21 1926

# MISS COX CHOSEN FOR INTER-RACIAL LEADER

Special to The Observer.

GREENSBORO, April 20.—Miss Clara Cox was last evening elected president of the women's division of the North Carolina inter-racial committee at a meeting here in the Guilford county courthouse. Miss Pearl Snodgrass, of Raleigh, was elected secretary-treasurer.

They succeed Mrs. T. W. Lingle, of Davidson, and Mrs. B. U. Brooks, of Raleigh, who could not serve another year because of other duties.

The meeting of the women preceded a meeting of the whole committee at a meeting here in the Guilford county courthouse. Miss Pearl Snodgrass, of Raleigh, was elected secretary-treasurer.

They succeed Mrs. T. W. Lingle, of Davidson, and Mrs. B. U. Brooks, of Raleigh, who could not serve another year because of other duties.

The meeting of the women preceded a meeting of the whole committee. At last evening's meeting, Mrs. At this evening's meeting, Mrs. T. W. Bickett told of the work in the school at Efland for delinquent negro girls, which it is hoped by the women, the state will take over. Charlotte Hawkins Brown, head of Palmer Memorial Institute, near here, also told of activities in the school.

# STUDY RACE RELATIONS AT BLUE RIDGE

## Subject Given Prominent Place on Southern Conference Programs; Students Especially Interested.

### HOPEFUL OUTLOOK HELD BY DELEGATES

Blue Ridge, N. C., July 21—This summer, as for several years past, the study of race relations has been a major feature at the many important gatherings held at this popular conference point, and the interracial message has reached thousands of people in positions of influence and leadership. Among the meetings so far held in which the subject has had a prominent place have been the Y. W. C. A. and Y. M. C. A. Student Conferences, the Missionary Education Conference, and the Y. W. C. A. Community Conference. In all these there have been group discussions or platform addresses featuring race relations, and great interest has been manifested.

### Dr. Johnson Speaks

Dr. Mordecai Johnson, recently elected president of Howard University, presented the subject before [illegible] students in a power-

ful address that made a profound impression. Two colored students, Wesley Elam of Hampton Institute and R. I. Boone of Shaw University were present by invitation as fraternal delegates and were entertained by the conference for several days, making a very favorable impression upon the hundreds of white students in attendance from all over the Southeast. At the Missionary Education and Y. W. C. A. Conferences R. B. Eleazer, educational director of the Commission on Interracial Cooperation, presented the cause on the platform and before a number of discussion groups, as he did also at the Y. W. C. A. Industrial Conference at Lake Junaluska.

It is generally admitted that one of the most hopeful recent trends in the South is the great interest which student groups are manifesting in this subject, as indicated by the fact that sixty curriculum courses in race relations are conducted in principal Southern colleges, in addition to a great many volunteer study and discussion groups. Interracial speakers, white and colored, are also being given frequent opportunity to speak on college platforms. The significance of this development is in the fact that the thoughtful, intelligent students of today who are interesting themselves in this question will be the leaders of tomorrow.

# Negroes Address White Leaders

## Lieut. Oxley and Dr. S. G. Atkins Speak at South-wide Meeting

LAKE JUNALUSKA, N. C., July 26.—Lieut. Lawrence A. Oxley, head of the colored work department of the North Carolina State Welfare Board, and Dr. S. G. Atkins, president of Slater Normal School, Winston-Salem, were the principal speakers at the interracial session of the recent South-wide conference here of social service workers of the Methodist Episcopal Church, South.

Lieut. Oxley spoke on the problems of delinquent, defective and needy Negro youth as they are being dealt with by this department of the Welfare Board, which is setting a standard for the nation in this field of work.

Dr. Atkins delivered a stimulating address on Negro education, setting forth something of its history, development and present status. He paid high tribute to the liberal trend now evident in North Carolina, which has resulted in recent years in a phenomenal increase in facilities for Negro education in that State. Both speakers made fine impressions upon the audience, which comprised some two hundred leaders in religious social service from all parts of the South.

Mrs. Hattie Russell, probation officer from Charlotte, N. C., was also on the program, speaking to one of the group conferences. Mrs. Maud Henderson, director of woman's work of the Commission on Interracial Co-operation, told of the interracial movement and offered practical suggestions for making it effective in local communities.

# INTERRACE BODY MEETS IN N. C.

## To Ask Legislature to Take Over School for Girls

Greensboro, N. C., Nov. 19.—The North Carolina State Interracial committee met here at the county court house Thursday morning, Nov. 11, with its chairman, Dr. W. C. Jackson, presiding. Members from every section of the state attended.

The committee decided that it would ask the North Carolina legislature to take over the reform school for girls of our group at Efland, this being the institution that is being fostered by Women's clubs of our group in the State. A committee was created to study transportation on trains and busses in so far as it affects our group. This committee composed of E. P. Wharton, chairman; Judge L. R. Varser, Dr. A. M. Rivers, [illegible] Alderman, Dr. S. G. Atkins, Winston-Salem, and G. A. Edwards, Kittrell college, will study the situation and render its report at the next meeting of the organization.

An effort will be made by the committee to get the support of church organizations and to encourage students in colleges to become more interested in human relations.

The meeting was featured by an address by Dr. W. W. Alexander of Atlanta, chairman of the Interracial commission. Open discussion followed his address.

Those attending declared that the session was one of the finest and most helpful the committee has ever had. The next meeting will be held sometime between now and Jan. 15, the place and date to be selected by Dr. Jackson.

A large number of new members were received into the organization, among the number being: I. H. Smith, New Bern; Roy M. Brown, Chapel Hill; David D. Jones, this city; L. S. Cozart, Raleigh; R. L. Flowers, Durham; Dr. J. A. Cotton, Henderson; Dr. H. P. Cheatham, Oxford; Judge W. J. Brodgen, Raleigh; Mrs. B. U. Brooks, Durham; W. J. Trent, president of Livingstone college; Dr. F. D. Bluford, president of A. and T. college.

The committee voted to send messages of sympathy to Secretary Miles and to N. C. Newbold, director of Race education, both of whom are ill. Prof. W. A. Robinson, supervisor of Race high schools, acted as secretary.

# HUNDREDS STUDY RACE RELATIONS

## Subject Given Prominent Place on Conference Program; Students Interested

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JAN 31 1926

# RECOGNIZE WORK AMONG NEGROES

## Oxley Invited to Conference in Baltimore and New York.

### Bureau of Race Welfare in N. C. Acknowledged as Important Institution Among Leaders

BY BROCK BARKLEY.
Observer Bureau (Leased Wire)
715 Odd Fellows Building.

RALEIGH, Jan. 30.—In recognition of the outstanding work accomplished by the bureau of welfare among negroes, established by the state board of charitiesand public welfare a year ago, Lieutenant Lawrence A. Oxley, director of the bureau ,has been invited to present a program to the annual meeting of the Maryland commission on race relations in Baltimore, February 1, and to the annual meeting of the national urban league in New York February 3 to 6.

The Maryland commission was appointed by Governor Ritchie under the provisions of a resolution adopted at the general assembly of that state in 1924 to study condition among negroes of Maryland and to report the findings to the next legislature. Dr. Will W. Alexander, of Atlanta, Ga., director of the commission on inter-racial co-operation and Lieutenant Oxley will be the speakers at this annual meeting of the commission.

The conference of the National Urban League will take place at the Russell Sage foundation building and the Young Womans' Christian association in New York from February 3 to 6. The league, which is composed largely of negroes, includes many leaders of both races on its executive committee. It is the organization which promotes social work among negroes, establishes committees of white and colored people to work out community problems and trains negro social workers.

Race Relations-1926 Ohio.

Meetings, Conferences etc.

# WHITE CHURCHES HEAR DISCUSSED RACE RELATIONS

(By Preston News Service)

Columbus, Ohio, Mar. 5—In two of the largest white Methodist Episcopal Churches in this city, Glenwood and Indianola Methodist Episcopal Churches last Sunday, and before the white Methodist Episcopal Preachers Meeting on Monday, Secretary I. Garland Penn, Cincinnati, Ohio, of the Board of Education, Methodist Episcopal Church, representing the Department of Educational Institutions for Negroes, delivered an Interracial message.

In part he said that, "We are now living in an era when sober, sane and forward looking people of all races are advocates of peace and good will. This is spiritual statesmanship. The government that would be unjust to another government, the group that would be unjust to another group in the human race, the individual who would initiate and breed strife by injustice to others is fast becoming the object of universal condemnation. Take for instance, the avalanche of protest coming from leading white people in Atlanta and Georgia upon those who would by class legislation, limit the Negro barber to trade among his own people." "Those whom the gods would destroy they first make mad."

Anything not in harmony with right, if allowed to continue will become so ridiculous that it will kill itself. A city council would be just as much within its constitutional right to legislate that white men should not sell Negroes shoes nor receive deposits from Negroes in their banks as to say white men should not have Negroes shave them.

"A few weeks ago Secretary Penn said he was, by accident, in a Southern city in a group of white students of the South, discussing the progress of Interracial amity and good will. Some of the students from Southern universities and colleges said, 'The position taken by some of our people, toward the Negro, is to us so unchristian and silly as to make us look with pity upon them rather than upon the Negro.' The Atlanta case is at once so unchristian and silly, the pity is upon those who sponsired it and not those against whom it is directed."

"Suppose Negroes had, by law, to buy shoes from Negroes in Atlanta because white people were not allowed to fit shoes on them for sanitary reasons, as white men must not be shaved by Negroes for sanitary reasons, then fifty thousand Negroes in Atlanta buying shoes from Negroes at an average of five dollars a pair, two pairs a year, would mean half million dollars a year for Negroes in the shoe business and consequent loss to white business of half million, as there are no Negro shoe merchants in Atlanta. No wonder the Atlanta Chamber of Commerce calls a halt on legislation, which if consistently carried into other forms of business would be revolution in more ways than one. It only tends to show that prejudice is ignorance and ignorance is bad and always acts without the long look."

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## *Colored Men to Talk at Chamber Meeting*

Three prominent men of the colored race will speak before the immigration and emigration committee of the Cleveland Chamber of Commerce at noon Thursday.

They are Alan L. Locke, New York, publisher; Arthur Schomberg, New York, banker, and Nahum D. Brascher, editor of the American Negro Press, of Chicago.

The addresses were arranged by a sub committee that has been studying racial conditions and possibility of racial adjustment in Cleveland.

## Dr. I. Garland Penn Interracial Speaker

(Preston News Service.)

COLUMBUS, Ohio, March 1.—In two of the largest white Methodist Episcopal churches in this city, Glenwood and Indianola Methodist Episcopal churches, last Sunday, before the white Methodist Episcopal preachers' meeting on Monday, Secretary I. Garland Penn, Cincinnati, Ohio, of the Board of Education, Methodist Episcopal Church, representing the Department of Educational Institutions for Negroes, delivered an interracial message.

Race Relations - 1926

Pennsylvania

Meetings, Conferences, etc.

PHILA. PA. PUBLIC LEDGER
MARCH 22, 1926

# STUDY OF RACES URGED ON FRIENDS

## Visitor From New York Tells of Conference With Negro Groups

## BUSINESS SESSIONS TODAY

A serious problem is facing the Young Friends in this country in the form of race problem, according to Tom Jones, of New York City, who addressed a large meeting of the Philadelphia Young Friends in the Twelfth Street Meeting House yesterday. Mr. Jones, who has served as a Japanese missionary, has just been appointed head of Fisk University.

Mr. Jones returned to this meeting from conferences with Negro groups in Chicago and New York.

"I am far richer for making these contacts with the black men," he said. "There should be no more sham, no more hypocrisy and no more superficiality in our dealings with men of other races; intimate contact with other races will lead to a recognition of their rights and often of their superiority to ourselves in certain respects.

"The missionary of today is beginning to make a study of the people to whom he goes in order to acquaint himself with their civilizations before he attempts to show them ours. In a similar way it is necessary to learn to know the people of other races with whom we have dealings before we can deal properly with them.

### "Know the Truth"

"Know the truth and the truth shall make you free," he continued. "This is the reply given by Christ to His disciples when they asked how to obtain freedom, and it still holds true. The Negro has freedom in that he can develop in his own communities, and such freedom is the only solution many see to the race problem.

"I have found just as good schools, business houses, churches and hotels among the Negro populations of some of our cities as in the white sections.

"But, nevertheless, there exist difficulties between the white and the Negro peoples whose solution presents a challenge to the Friends of this country. From the very beginning of the slavery trouble Friends have helped the Negro, as in the underground railroad of Civil War days, and there is even greater need for help now than then."

Among other speakers who addressed the meeting were Daniel Test, superintendent of the Pennsylvania Hospital, who saw a growing spiritualism among Friends and a need for an ever-increasing growth.

Russell Edgerton, of Westtown, Chester County, impressed the Young Friends with the value of business sessions of the Yearly Meeting.

### A Woman's Views

Esther Whitson, of Moylan, Delaware County, pointed out that the way to solve the problems brought up in the meeting is through the local meetings.

The meeting was followed by a brief social gathering.

The first regular business session of the Philadelphia Yearly Meeting of Orthodox Friends opens this morning at 10 o'clock in the Arch Street Meeting House.

# Church Women To Hold Interracial Conference

Announcement was made at the office of the Commission on the Church and Race Relations of the Federal Council of Churches, 105 East 22nd street of the first Interracial Conference of White Women promoted by national women's organizations, which will be held at Eagle's Mere Park Pa., September 21-27.

The conference is promoted by a committee of women with Mrs. Richard W. Westbrook, member of the National Board of the Y. W. C. A. as chairman, and is held through the cooperation of representatives of that body and the Council of Women for Home Missions with the Council of Churches.

Invitations to the Conference were sent some weeks ago to more than three hundred white and Negro women's church organizations and nearly a score of non-church organizations of women throughout the United States. Already a number of the national state and district organizations have chosen delegates who will attend

### Conference Objects

The object of the Conference as stated in the letter of invitation is (1) To enlarge the scope of interracial thinking and to enlist the women of the churches more actively in plans and programs for improving relations between white and colored groups in America; (2) To discuss methods of better interracial organization through churches and their auxiliaries so that women may more effectively act on local interracial conditions; (3) To exchange concrete experience from groups of women that have already attempted to carry out interracial programs; (4) To study the past experience of organizations that have done such work to learn both from the success and failures of such efforts how best to proceed in the future; (5) To understand better the present trend of feeling and opinion in race relations that the churches may more effectively work for interracial goodwill and cooperation.

### Prominent Women To Attend.

The committee announces that there will be some of the most prominent white and Negro women of the country to attend and take part in the discussions. Among these leaders are Mrs. T. W. Bickett, Raleigh, N. C. Mrs. A. P. Camphor, Orange, N. J.; Mrs. John H. Hanna, president of the National Conventoion of the Y. W. C. A.; Mrs. L. W. Kyle, Winston-Salem, N. C.; and Mrs. George C. Clement, Louisville, Ky. of the A. M. E. Zion Church; Mrs. W. C. Winsborough, secretary, Women's Auxiliary of the Southern Presbyterian Church; Miss Mary Anderson, director, Women's Bureau, United States Department of Labor; Dr. Sara Brown, Washington, D. C.; Mrs. George E. Haynes, New York City, Mrs. M. L. Woodruff, Ocean Grove, N. J.; and Mrs. Charlotte Hawkins Brown, Sedaia, N. C.

# DR. HAYNES TOURING STATE

PHILADELPHIA, Pa., June 3.—In the interest of adjustment of relations between white and colored races Dr. George E. Haynes, of New York City, secretary of the Commission on Race Relations of the Federal Council of Churches, is making a tour of cities and towns in Pennsylvania. It is under the auspices of the Department of Welfare of Pennsylvania, of which Dr. Ellen C. Potter is director and Mrs. Maud B. Coleman supervisor. Under the plan, which is characterized by Dr. Haynes as one of the big steps taken in bringing about better race feeling in America, representative men of both white and colored races are brought together to discuss mutual problems.

In each of these cities, according to those in charge, these problems are being solved as the local situation demands.

"Other states are simply extending welfare work to the Negro," said Dr. Haynes in discussing the tour, "while the practice of Pennsylvania is to adjust relations between the white and colored races.

"The church and the press," he continued, "are the two greatest influences in this adjustment. Lynching is now being successfully fought and the number of mob murders has been greatly reduced, specially with the aid of the inter-racial committees of the churches and public opinion as marshalled by the press.

"The Negro does not want charity, but an opportunity to stand upon his own feet. This is what makes the Pennsylvania plan so practical. People are just beginning to realize that the Negro is an asset to the communuity whereas the former idea was that he was merely a thing to be used as a chattel.

"Many things in the daily contact of the two races will have to be smoothed out. This will be done by the church, the press and civic organizations.

"Cities in which conferences have been held are: York, Lancaster Coatesville, Erie, Meadville, New Kensington, McKeesport, Washington, Pa. Meetings will be held at Wilkes-Barre on Friday."

Race Relations-1926

Meetings, Conferences, etc.,

South Carolina.

COLUMBIA, S. C., [illegible]

FEB 14 1926

# RACIAL COMMITTEE HOLDS MEETING

## Sees Need for Reestablishment of Phyllis Wheatley Home and Day Nursery for Negroes.

At the meeting of the local Inter Racial committee held last week plans for work were outlined. The committee was of opinion that the Phyllis Wheatley home should be reestablished and that a day nursery for Negro children was needed.

The need of the traveling library for Negroes was discussed and a report was made on the Fairwold school. Other business was transacted at the meeting.

Race Relation—1926
Meetings, Conferences, etc.

Tennessee

Greenville, Tenn., Democrat-Sun
JAN 22 1926

# State Interracial Committee Plans Meet In Asheville

## Work Accomplished During Past Year Will Be Reviewed and Plans Formulated.

(By the Associated Press)

Nashville, Tenn., Jan. 22.—The annual meeting of the State Interracial Committee of Tennessee will be held at the Y. M. C. A. auditorium, Wednesday, January 27, beginning at ten a. m. Morning and afternoon sessions will be held.

The work of the past year will be reviewed and plans made for the ensuing year. Information on the convention sent out to the members of the committee by James D. Burton, of Oakdale, Tenn., state secretary, urges all members to be present and lend their counsel in shaping up the policies of the movement in Tennessee.

There will be no formal speech-making, but important matters affecting the relationship of the races will be discussed.

Matters upon which the committee through its secretary will make an annual report in reference to the negro population in Tennessee include:

Educational facilities.

Health, housing and sanitation programs.

Co-operation to avoid mob violence.

Treatment of negro prisoners.

Parks, playgrounds, streets, lights and sewerage.

Community attitude on race relations—Is it growing better or worse?

Difficulties of co-operation between races.

Whether reliable white and negro leaders get together in the communities as an interracial committee.

Co-operation of the newspapers in the movement.

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The secretary is gathering from the sheriffs of the state information for a report on the following points:

Have you had any cases to handle where mob violence might have developed or was threatened? What did you do to maintain peace of the community and the safety of the prisoner? What has been your observation in regard to justice in the courts for the negro? What is the attitude of the negro population as a whole in regard to co-operation with officers of the law? Is there any discrimination in the treatment of white and negro prisoners? Is the feeling between the races in your county good or bad?

## *STUDENT CONFERENCE IS HELD IN CHATTANOOGA*

A Student Conference for the State of Tennessee was recently held in Chattanooga, preliminary to the national meeting in Princeton, N. J., in which white and colored students sat together and shared the program with each other, one of the principal addresses was given by our Dr. W. J. King of Gammon Seminary. They respectfully petitioned for the repeal of the "Evolution Bill" and took strong action favoring the Court of International Justice.

Prof. L. S. Cottrell of Vanderbilt had charge of arrangements for this conference and in an interview with Chattanooga Press representatives on the race situation said:

"The students who have promoted the experiment of an interracial conference in the south have done so realizing the dangers and difficulties involved. They have done so with the conviction that the problem of the relationship among the races of the world is increasingly becoming a crucial one, and that the only constructive way of approach to adjusting racial relationships is through the process of sympathetic and friendly understanding."

"They further realize that since college students are to be in a large measure the leaders of a rising generation it is absolutely necessary that these potential leaders of both the white and Negro races in the South should begin while in the process of training to understand the viewpoint, attitudes and problems of each other. Not only that, but the problem of racial relationships will be satisfactorily solved only as both races begin to realize the fact that they are living in the same world and that they must together solve the problems involved in the common task of building a civilization. The students are distinctly of the opinion that an attempt to find a Christian basis of relationship between the races does not involve inter-marriage, but that we are students together, searching for justice and goodwill and fairness between peoples.

"These students feel that to be absolutely Christian we must be prohuman and regard every man as a brother, regardless of any color, class or creed."

# *One Thousand At Interracial Meet In Tennessee*

*Encouraging Progress Reported and Many Prominent People on Program*

(E. B. News Service)

NASHVILLE, TENN., More than one thousand people were in attendance at the annual meeting of the Interracial League of Tennessee, held last week, at the A. & I. State Normal College. Among the prominent speakers were L. L. Harned, State Superintendent of Education, Judge Ligon and Dr. Phelps, members of the State Educational Board, Mrs. Katherine Grimes, associate editor of the Southern Agriculturist, which has a circulation of 300,000, Dr. Edwin Mims of Vanderbilt University, Hon. J. C. Napier, former Registrar of the United States Treasury, President W. J. Hale of A. & I. College, Bishop I. B. Scott, Mrs. F. M. Pierce, president of the State Federation of Colored Women's Clubs, and Dr. R. T. Burt, of Clarksville.

Reports were heard from over the state, indicating encouraging progress in combating mob violence, in the increase of educational facilities, improved transportation, the securing for colored people of parks, playgrounds and other public utilities, the clearing up of critical situations, and the improvement of interracial attitudes, through local and state-wide conferences.

The gratifying announcement was made that the State Board of Education had on that very day awarded contracts for new buildings for the State Normal to cost $320,000, provided for by the last legislature largely through the efforts of the interracial organization. The work in the state is directed by Secretaries J. D. Burton and Robert E. Clay, whose reports were received with interest and appreciation.

## *INTERRACIAL LEAGUE MEETS IN NASHVILLE*

Nashville, Tenn., July 11.—(Special.)—More than 1,000 people were in attendance at the annual meeting of the Interracial League of Tennessee held here at the A. & I. State Normal college. Many well-known people were on the program including the state superintendent of education and members of the state educational board, representatives of the press and leaders of the colored [illegible]

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# SEVENTH ANNUAL CONVENTION

## INTER-RACIAL LEAGUE DATE JULY SECOND

## SESSIONS TO BE HELD AT A. AND I. STATE COLLEGE —PROMINENT SPEAKERS NAMED

The Annual Meeting of the State Inter-racial League will be held at A. and I. State College Friday, July 2. This annual meeting will be featured by the Women's Divisin of Inter-racial League led by Mrs. M. L. Crosthwaite, chairman of the colored Women's Division. Miss Margaret Ambrose, director of State Home Demonstration Work of Tennessee, will speak on "The Cooperation of White Women with Colored Women in making Better Homes." Mrs. Ross

Wood, Synodical Executive Secretary of Women's Work for the Presbyterian Church, U. S. A., will speak on "Christian Justice." Miss Katherine Albertin Grimes of the "Southern Agriculturist" will speak on "How the White Women Can Cooperate With Colored Women in Making Better Rural Communities."

The indications are that this will be the most far reaching meeting of the Inter-racial League. Fifty or more outstanding white leaders in Tennessee have been invited to be present at this annual meeting. More than 1200 teachers, preachers, farmers, business men and other race workers in Tennessee will attend this meeting.

## INTERRACIAL GROUP REVIEWS PROGRESS

Nashville, Tenn., Feb. 5.—Assistance in fifty or more educational projects, improvement of facilities for transportation of parks, playgrounds, rest rooms and other public utilities, averting mob violence, conferences with city officials and extension of legal aid were among the activities reported by Secretaries J. D. Burton, white, and Robert E. Clay to the state interracial committee in session for last week.

Among the educational achievements were [illegible] appropriation of $100,000 [illegible] for the state A. and I. college, assistance in enactment [illegible] form eight months [illegible] all schools meeting [illegible] conditions, irrespective of color; [illegible] county conferences on educational needs, the lengthening of school terms, the raising of salaries and the erection [illegible] of new school buildings.

Among the objectives decided upon by the committee were the following: Adequate high school facilities and new high schools in many [illegible] increase of teachers' salaries; a state institution for the care of dependent and defective children, full legal protection and justice in the courts, and other provisions for comfortable railroad travel.

Among the 60 present were Chairman W. J. Hale, Secretary Robert E. Clay, W. L. Porter, Hon. J. C. Napier, Dr. J. A. Lester, Rev. Preston Taylor, recording secretary of the committee; M. L. Morrison, Dr. De Monde, Bishop I. B. Scott, T. W. Talley, C. L. McAllister, Mrs. M. L. Crosthwaite, Mrs. J. E. Pierce, chairman of woman's division, Vice Chairman Mrs. R. S. White, Secretary-Treasurer Mrs. W. J. Hale, Mrs. J. H. Hale, Mrs. C. W. Cansler, Mrs. J. F. Lane, Dr. Mattie Coleman and Mrs. J. C. Napier.

# Inter-Racial League Holds Successful Meet

NASHVILLE, TENN.—The 7th annual session of the State Interracial League which closed here on last Friday afternoon proved one of the most beneficial and interesting in the entire history of the organization.

President W. J. Hale, of the A. & I. State College was again the unanimous choice of the body to head the organization when the election of officers was held on Friday afternoon; Messrs. R. E. Clay and J. D. Burton were chosen secretaries of the colored and white work, respectively; Mrs. M. L. Crosthwaite was again the popular choice to head the women's work; Dr. R. T. Burt, of Clarksville was elected to head the exeecutive committee; Dr. J. A. Lester was selected to fill the office of vice-chairman and Hon. J. C. Napier was again chosen treasurer. As divisional chairmen, W. L. Porter of Knoxville, was selected for East Tennessee; Calvin McKissack, Middle Tennessee and Prof. M. L. Morrison, Dyersburg, for west Tennessee.

The annual reports of Secretaries Burton and Clay showed excellent results during the past year. Interesting addresses were delivered by Dr. Edwin Mims, of Vanderbilt University; Honorable P. L. Harned, state commissioner of education; Mrs. M. L. Crosthwait; Honorable J. C. Napier, Mrs. Frankie Pierce, Mrs. J. C. Napier, W. L. Porter, Dr. R. T. Burt and other leaders of both races from many sections of the state.

The musical numbers rendered by Mrs. M. M. Brown and Miss Elizabeth Sinkford, members of the State College faculty were well received and loudly applauded.

SEP 20 1926

## NEGRO WOMEN HEAR TALK ON SERVICE

### Conference on Inter-Racial Activities Gets Under Way—Many Attend.

After giving over Sunday to devotional services entirely, the regular program of the conference for colored women being held at the Bethlehem Center under auspices of the woman's auxiliary of the Tennessee Synod of the Southern Presbyterian church as a part of its inter-racial activities, was taken up this morning at 9 o'clock and will continue through Friday.

The conference institute work started with a gratifying attendance, the registration including a number of out-of-town delegates and the personnel being a representative one.

The devotional services this morning were conducted by Mrs. Charles S. Kinkead, chairman of young people's work in the woman's auxiliary of the Tennessee Synod and co-chairman with Mrs. Ross Woods, auxiliary president, in arranging the conference. Others of the committee will be in charge of the early devotionals from day to day. They are: Mrs. C. B. Wallace, Mrs. E. S. McFadden and Mrs. R. E. Porter.

The leaders for the various classes and sectional meetings which began their work today, are: Dr. W. S. Leathers, Miss Louise Young, Mrs. Arch Trawick and Mrs. M. C. Charis. Miss Maude Fuller instructs in Bible home and religious education, and Dr. S. L. Jones teaches Sunday school methods. Dr. Homer Grice is in charge of daily vacation Bible school instruction and Mrs. Ross Woods has charge of woman's work.

Miss Ann Bloodworth instructs in playground demonstration and Mrs. Ivan W. Uffelman, assisted by other city health nurses, is in charge of the health period. Mrs. Kinkead is the instructor for one of the sewing classes.

Tonight there will be services at Caper's chapel, just across the street from the Bethlehem Center, and the Rev. W. S. Ellington, well-known colored Baptist minister of the city, will preach.

The conference sermon Sunday morning was delivered by the Rev. Spencer Jackson, pastor of St. Andrew's Colored Presbyterian church. At the vesper hour Mrs. M. C. Charis, executive secretary of the colored Y. W. C. A., was the leader.

Sunday night's address was delivered by Dr. John Hill, book editor of the Sunday school board of the Southern Baptist convention. Dr. Hill spoke on "Service," emphasizing three ideas, the timeliness of serving its need and the cheerfulness which goes hand in hand with service in the ideal sense.

The meeting was held in the Bethlehem Center gymnasium and a large crowd attended.

This morning's program on health was led by Miss Abbie Roberts of the Peabody College faculty. A discussion of Sunday school methods was led by Dr. S. N. Vass.

# SOUTH'S COLLEGE STUDENTS STUDY RACE PROBLEMS

### Plan to Bring About Closer Study of Inter-Racial Co-operation

Realizing the need of a better understanding between the Negro and white races, and believing that a lack of understanding is responsible for much of the prejudice and friction that exists between the races, colored and white students in the South are now entering into the study of inter-racial problems with much enthusiasm and zeal.

The movement had its genesis in the Student Volunteer Convention in Indianapolis in 1923 and has now spread through the states of Tennessee, Virginia, Alabama, Georgia and Louisiana. The working plan encourages inter-racial meetings among the students, at which problems are discussed with frankness and candor.

To promote a better understanding between the two groups, and to effect a changed attitude toward the Negro, on the part of the whites, much time last year was devoted to the study of the history of the Negro in America and of his contributions to the development of this country.

That this method was effective is evidenced by the following testimonial of a white co-ed in a Tennessee institution: "Until last August (1925) my only contacts with Negroes had been those one makes in a small town with lucky 'darkies' . . . and my attitude the ignorant, illiterate, happy-go- was formed accordingly. To be fair I must say that there was in my town a class of white people on the same level with the Negroes and toward whom I felt much the same. The difference was this: While I did not dream of judging all white people by this same unfortunate class, I did tend to so limit my judgment of Negro people. The actual change has come about this year largely through friendships formed in our Commission, through the fellowship experienced at the Tennessee Christian Student Conference at Chattanooga, and through the discoveries made in reading things written by Negroes. To be able to claim friendship with a colored girl has introduced the personal element into all my thinking on matter of race. And this has meant that where once was indifference is now an eagerness to know and where once was condescending kindness is now sympathetic understanding, and where once was a sense of superiority is now a feeling of kinship."

The program this year is of wider scope, taking in the citizenry, so that all classes of both races can come together and get a real understanding of each other.

Another innovation this year will be to tackle the press with the idea of dispelling prejudice and purging the columns of dailies and weeklies of indications of unfairness. Editors of white and colored papers will be asked to "play-up" inter-racial co-operation instead of clashes, to emphasize the accomplishments of the Negro rather than his short-comings.

According to the reports of the leaders of the movement, the "Race Problem" is now viewed in a new light, as a human problem and one that can be solved by understanding

Race Relations-1926

Meetings, Conferences, etc.

# RACE RELATIONS SUNDAY TO BE OBSERVED.

The Commission on Interracial Co-operation has designated the second Sunday in February as "Race Relations Day," at which time special services are suggested having for their objective the creation and maintenance of better relations between the colored and white races; and to this end an interchange of pulpits by white and colored pastors is suggested, as well as an exchange of choirs.

In other words, white ministers are urged to deliver at least one sermon on Sunday, February 14, 1926, at some colored church, with the choir of his church rendering music for said service; while the leading and best prepared colored ministers are urged to occupy the pulpits of white churches, with their choirs furnishing the music for said service.

Houston Informer

In this way, both races will be afforded an excellent opportunity to see and appraise the best in each other; it being argued that such exchange of ministers and choirs will make for better understanding between the two races, for most of the differences between the races are due to misunderstanding.

2-6-26

The better element of white people seldom, if ever, come in contact with the better element of colored people; and the former form most of their unfavorable and often hostile opinions of the latter by the unsavory and unwholesome publicity given the criminal element of our group in the daily white press.

Houston, Texas.

Where no exchange of pulpits and choir stands is made, the commission suggests that white ministers deliver sermons dealing with better relations between the two races to their own congregations and that white choirs include some special Negro music in their numbers on said occasion.

Other religious organizations, such as the Young Men's Christian Association and the Young Women's Christian Association, white, are asked to observe "race relations Sunday" and to render special programs that will help to crystallize sentiment favorable to the colored group.

The only observance in Houston of this occasion, last year, was held by the Young Women's Christian Association, white, and a very complimentary program was rendered, the music being furnished for the service by the Coleridge-Taylor Choral Club, colored.

This denotes progress and shows that much headway is being made towards racial adjustment, amity and good-will, and indeed presages a new day for the colored race in Houston, Texas, and the South.

The Informer would like to see the Houston Committee on Interracial Co-operation join whole-heartedly and unreservedly in this movement and request every local white pastor to either exchange pulpits with the leading colored pastors on the 14th inst., or deliver an address or sermon to their white congregations touching upon better relations and a more mutual understanding between the two races in this city and state.

Immeasurable good is sure to come from such a program and the end will more than justify the means.

While there may be serious objections to an interchange of pulpits and choirs, there can be no serious objections and conscientious scruples against a program stressing better relations between the white and colored races—this is practical, applied Christianity.

This has been done very successfully in other Southern communities and The Informer can see no earthly reason why it can not be done in "Heavenly Houston;" and Sunday, February 14, 1926, is as good day and date to begin the movement as any other on the calendar.

Texas.

Dallas Express

2-20-26

Dallas, Texas

## INTER-RACIAL SUNDAY

Interracial Sunday, instituted by The Federated Council of Churches of Christ in America, has been little thought of in Dallas and in no way observed until last Sunday when one of the churches of the city staged a program which was a combination of a [illegible] birthday celebration and an observance of Interracial Sunday. The meeting was highly interesting for [illegible] the expressions as of the need of the creation of better relations between the races in the South as well as for the [illegible] atements of the need of the improvement of the race in its manner of thinking of the problems which confront it and of its duty toward its future generation. There were few persons present. Evidently, those who thought of it at all, felt that there was little to be gained by a consideration of the topics offered for discussion there.

While there can be no condemnation of any person for his idea of what is best for him, there is room for the expression of criticism of the members of the group generally for their lack of willingness to get together from time to time in discussion of pertinent topics which relate to the problems which confront them. That this criticism is justifiable may be traceable to the fact that the group as such has not yet come into the full knowledge of the value of concerted action which comes only after thought along a certain line and agreement upon the plans of procedure. However it may be, the situation should change.

Hope for the future, plans in general which get nowhere in particular are things which belong to a day that should be gone forever. The time has come when the problems which confront us should be the general topic of discussion wherever there are members of the race and the needed things should be agreed upon, after careful deliberation and worked toward. Negro history should be more widely known. If it cannot be taught in the schools, it should find a place in the forums or in whatever gatherings are established for the gaining of this sort of information. The necessity for engaging in politics, not as it is generally done by those who are constantly on the alert for "loaves and fishes" but as it is done by those who feel that as parts of the civic units in which they are, they are due a voice in their own government, should be discussed. The means of increasing the economic well being of the group as such should be discussed in such gatherings. And finally, the rights about which we speak so much should come in for their "airing" and in this connection the duties which these rights involve should not be forgotten. More general thought on and discussion of things of this sort is being recognized as a real necessity to the making of more satisfactory progress by the race. But there seems to be little or no action in regard toward filling the need. But if the interest of those fathered at the meeting above mentioned is to be taken as an indication of the reaction of the general public toward such a program, there is every reason to feel that the failure of the general public is to be found in the failure of those who lead, to stress the importance of such meetings. Dallas has reason to thank the promoters of last Sunday's meeting and to hope that that beginning is but the forerunner of greater success in that direction in time to come.

Race Relations—1926

Meetings, Conferences, etc.,

Texas

# HOUSTON'S INTER-RACIAL COMMISSION BACKS COLERIDGE-TAYLOR CHORAL CLUB'S SONG FESTIVAL, CITY AUDITORIUM, MAR. 9

Upon the suggestion of W. L. Stallings, a white member of the Houston Commission on Inter-Racial Co-operation, the president of the Coleridge-Taylor Choral Club has written a letter to the local committee inviting its members to attend the Spring Musical Festival at the City Auditorium, Tuesday night, March 9; and the club has received assurances from Rev. S. W. Johnson, chairman of the colored division, that the local inter-racial organization will throw its support to the musical event and assist in getting out some of the leading white citizens of the community.

Since part of the net proceeds will go to the equipment fund of the Colored Y. W. C. A. and the other to the traveling fund of the choral society (which plans to make a tour of Texas cities during the summer and advertise Houston), the commission is of the opinion that it can consistently and conscientiously support this project. Furthermore, such programs make for better relations between the races and help to get the Negro race a high appraisal from the leading white citizens.

The advance ticket sales to white music lovers indicate that a large and appreciative audience of white persons will witness the musical festival Tuesday night, and the entire orchestra section has been set aside for the whites.

The boxes and dress circle have been allotted to our people, and several box parties have already been organized.

Tickets are on sale at the Orgen Barber shops, 413 Milam and 803 Prairie; Colored Y. W. C. A. Center, Odd Fellows Temple, Louisiana and Prairie; The Informer, 409-410 Odd Fellows Temple. Tickets will be sold all day Tuesday at the City Auditorium.

To avoid congestion at the door and facilitate the seating of the crowd, it is suggested that tickets be purchased in advance. Get yours right now!

# —Texas Interracial Commission Meets

## Awards Medals to Sheriffs Who Frustrated Mob Murders

Amsterdam News

HOUSTON, Tex., Nov. 8.—Education and a handful of courageous peace officers are checking mob violence in Texas at least violence directed against the Negro. Along the border, however, there remains a breeding ground for lawlessness which flares frequently in the lynching and murder of Mexicans.

These are the views of A. F. Cleveland, wealthy Houston business man who is chairman of the Texas Commission on Interracial Co-operation. The Commission met here Sunday.

Negroes and whites sat in the meetings. Five officers were given bronze medals for courage in breaking up mobs. These men were: Sheriffs Hilton, Orange County; Marshall, Dallas County; Sanders, Harrison County; Hise, Brown County, and Constable Carter of Tarrant County.

The action of Sheriff Marshall in firing into a mob at Dallas probably cost him his re-election. The medals were awarded by the National Commission of the organization, which includes George B. Dealey, editor of the Dallas News; Gov. Henry Whitfield, of Mississippi; Gov. John W. Martin, of Florida; Judge Hugh M. Dorsey, of Atlanta; Marshall Ballard, editor of the New Orleans Item, and Mrs. J. H. McCoy, of Athens College, in Alabama.

BRONZE MEDALS AWARDED

Houston, Texas, Nov. 6 Handsome bronze medals were today conferred by the Texas Interracial Committee, in annual session here, to Sheriffs James Hilton, of Orange, Texas, Schuyler Marshall, of Dallas Texas and John C. Sanders, of Marshall, and to Constable A. B. Carter of Azle, in recognition of notable diligence in the protection of prisoners from threatened mob violence. The medals, which are beautiful examples of the engraver's art, picture a heroic figure standing with drawn sword before the temple of justice, the whole encircled by the legend, "In defense of law and civilization."

The several awards had been passed upon by a commission composed of Governors Henry Whitfield of Mississippi and John W. Martin of Florida, Marshall Ballard of La., Judge Hugh M. Dorsey of Georgia, Mrs. J. H. McCoy of Alabama, and George B. Dealey, of Texas, acting for the Southern Commission on Interracial Cooperation, which prepared the medals.

In the case of Sheriff Hilton the award was made on the basis of successful efforts covering three days and nights to prevent the forming of a lynching party to defeat other plans for private vengeance in an aggravated case at Orange, in Feb. 1925.

The award to Sheriff Schuyler Marshall, of Dallas, was in connection with the spectacular repulse in May, 1925, of a determined mob which assaulted the Dallas jail hundreds strong and persisted in its purpose till actually fired upon by the Sheriff's forces, resulting in the death of one of its members.

Sheriff J. C. Sanders, of Marshall, had the unique distinction in August 1925, of dispersing by an appeal all but thirteen members of a threatening mob of two hundred, and then arresting the unlucky thirteen and locking them up in jail.

The award to Constable Carter was based on his success in July of last year in inducing a mob to turn over to him its intended victim, by promising safe custody and a speedy trial.

DALLAS, TEX.

News

NOV 29 1926

# Opportunity of Developing Racial Life in Southland Declared Negro's Objective

## South's Economic Welfare Largely Depends on Race.

# Mrs. Ames Speaks

## Denies That They Want What Is Known as Social Equality.

Opportunity to develop his racial life in his own southland, aided by the sympathetic understanding of his white friends, was the chief ambition of the negro of today Mrs. Jessie Daniel Ames of Georgetown, director of the work of the national interracial committee west of the Mississippi River, said in an address to the Dallas Open Forum at the City Hall Sunday. Mrs. Ames' topic was "Up From Slavery." A large audience applauded her analysis of the racial problem in the South of today, and her assertions that the negro should find in the South the necessary support for his development.

As the last of the world's aristocracies was founded upon the labor of the negro, she said, so was the economic welfare of the South of today largely dependent upon his labor, and only in the measure that this labor was made efficient through education could there be an adequate measure of economic progress.

"We can't take the negro out of the history of the South if we wanted to," Mrs. Ames declared. "Nor can we separate him from its future, which is our own future."

Introduced by Alex W. Spence, a member of the Dallas City Board of Education, Mrs. Ames began her address with an outline of the slavery period in the South before the Civil War. Every race at one time had been a subject race, she said, the negroes being the last to be freed from this form of involuntary servitude, which had once had its repressive influence upon the Anglo-Saxon and other peoples, the number of slaves taken by conquering armies being the measure of victory in ancient days, as well as that of the wealth of nations.

**Third of Negroes Slaves.**

She said that contrary to a somewhat general belief, not all Southern negroes were slaves before the war, there being but about 500,000 of a total of 1,500,000 in bondage, and these owned by less than 350,000 white people. She traced the development of education in the South before and after the war, and told of the differentiation in the latter period between the social standing of families whose children went to the newly established free schools and those who were able to pay tuition in private schools, the one the remnants of the ante-bellum aristocracy, the other "poor white trash." Provision for the education of the negro had its genesis in this condition, the quite natural reaction of the former slaves being a desire to quit work, which they had observed was regarded by their masters as demeaning and to ape the aristocratic white folk.

The negro had not as a slave been taught self-reliance, nor even to think for himself; hence was at a tremendous disadvantage in any scheme of reconstruction, with resultant ill effects to both himself and white society. He believed at first that adoption of a constitutional amendment automatically conferred upon him all of the qualities and capacities of the white man, and grew away from his white friends, upon whom he ultimately had to rely for whatever progress he was to make. Out of this schism the whites had derived, she continued, the idea that the negro wanted to be a white man, this in turn fomenting prejudices which had been detrimental no less to the whites than to the blacks throughout the sixty years of evolution toward understanding.

**Purpose of Institute.**

She told of the beginnings of Tuskegee Institute, a negro school established by negroes in the heart of the South, where "there is less of algebra and Latin than of the inculcation of the dignity of labor, the pride of doing things well" in vocational training, not merely to make of the negroes better servitors for the whites, but to enable them to help themselves and their fellows toward the goal of racial growth and betterment. She asserted that even yet "we have not become alive to or have not found the intelligence to understand the economic effect of illiteracy, and to realize that in the education of the mass lies the source of creation

of wealth for the individual."

"In the last dozen years," Mrs. Ames said, "the negro has found a racial pride equal to that of the white man. He has founded his own literature. In 1860 there were but two negro newspapers in the country. In 1920 there were 420. The negro reads his own papers, and he reads the white man's papers. He knows what we are thinking, but we do not know what he is thinking. We regard him as shiftless, yet negroes own today in the South $520,000,000 worth of farm lands, acquired by unbelievable sacrifice and under tremendous handicaps." She praised the development of negro music as "a distinctive product of the South," and negro poetry as evolved from the soul of suffering.

**Negro Desires Opportunities.**

"We say we want the negro to be a negro," Mrs. Ames said toward the end of her talk. "What do we mean by that? He is a negro. He wants to be a negro. He wants opportunity to develop his racial life here in his native Southland. . . . Are we so sure of our own superiority that we can help a weaker race toward a fuller development? Can we show ourselves really superior . . . in the application of the gospel of love?" She added that the negro did not want social equality in the commonly accepted use of that term. "He wants us to believe he is capable of development, that he can do better things," she said. "He wants our help, and he wants our praise and understanding after he has accomplished something."

Concluding her address, she summarized the objectives of the interracial movement, and asked that the negro be given "a square deal in the courts, protected from mob violence, though given a chance to grow up as a worthy product of the South, wherein his destiny was unalterably cast."

A musical program was given by the Aida Choral Club of negro singers, directed by Mrs. Portia Pittman.

Next Sunday's forum speaker will be Paul Harvey, his topic, "Latest International Phases."

DALLAS, TEX.

Times

NOV 28 1926

# SOCIAL WORKER TO ADDRESS FORUM ON NEGRO PROGRESS

Mrs. Jessie Daniel Ames of Georgetown will speak on the progress of the negro race at the Open Forum in the City Hall auditorium today at 3 o'clock.

Preceding her address the Aida club, a choral society of colored singers, will present a program directed by Portia Pittman. This will be the third apparance of the Aida club at the forum, their previous performances having met an enthusiastic reception.

Mrs. Jessie Daniel Ames is widely known as a leader in social welfare work. For a number of years she was president of the Texas League of Women Voters and has had an important voice in national affairs. For the last three years Mrs. Ames has been secretary of the Texas commission for inter-racial co-operation, associated with the all-Southern commission, whose headquarters are in Atlanta.

Her address will be followed by the usual discussion by the audience.

Race Relation - 1926

Meetings, Congerences, etc,

Virginia.

1923

## TELLS STUDENT BODIES HE HAS THINGS FIXED

Roanoke, Va., Dec.28.—Charles L. Gleaves of Roanoke, representative of the University of Virginia at the student world court convention held recently at Princeton, received a letter from Lewis Fox president of the National Federation of College Students, stating that the controversy over the election of a negro to represent the south on the executive committee had been amicably adjusted according to the plan offered by Mr. Gleaves at the convention.

Gleaves proposed that the negro girl serve separately to represent her race. A new committee was chosen, composed of two delegates from each of the seven districts of the country. Charles L. Gleaves, University of Virginia, and Thomas Green, University of Georgia, are the southern representatives on the committee.

BRISTOL, VA., NEWS

JAN 1 1926

## Anniversary Meeting Inter-Racial League To Be Held Tonight

A splendid program has been arranged for the twenty-sixth anniversary meeting of the negro Business and Appalachian Inter Racial League to be held at eight o'clock tonight at the Lee Street Baptist church in this city. A number of prominent speaker have been obtained for the occasion

Among those who will talk ar Mrs. E. O. Cowan, wife of th pastor of Hood Memorial M. E Zion Church; Dr. Yost, Rotar club; Judge F. H. Roberts, pres dent of Kiwanis club; H. H Brownell, president of the loc Civitan club; C. G. King, forme mayor and an official of the Y. M A. and A. L. Hays, secretary o the Chamber of Commerce.

The program will be as follows:
Music—Lee St. Baptist Choir.
Prayer—Rev. E. H. Forrest.
Music—Lee St. Baptist Choir.
Folk Songs by the Audience—A. D Henderson, leader.
Address—Mrs. E. O. Cowan.
Lift Every Voice and Sing—Over Top Club.
Commendations—Mr. Hays, Chamber of Commerce; Dr. Yost, Rotary Club.
Music—A. M. E. Zion Quartet.
Commendations—Judge Roberts, Kiwanis Club; Mr. Brownell, Civitan Club; Mr. King, Y. M. C. A.
Music—Male Quartet.
Collection.
Closing Prayer—Rev. E. O. Cowan.
Program Committee: E. B. Brown, A. D. Henderson and O. W. Franklin; R. E. Clay, president; P. L. Butler, secretary.

# RACE RELATIONS OBSERVANCES AT FIRST BAPTIST

The Phyllis Wheatley Branch of the Y. W. C. A. will observe its 4th annual Race Relations program Sunday February 14, at the Bute Street Baptist Church. The program will begin promptly at 4 p. m. At this time Rev. J. C. Harrell, paster of Epworth Methodist Church on Freemason street, will deliver an address. He will be introduced by Rev. R. H. Bowling, the pastor.

Other numbers on the program will be brief talks by Miss Constance Fuller, principal of J. C. Price school, Miss Lucile Simcoe, of the Central Y. W. C. A. and Dr. S. F. Coppage, who will briefly outline the achievements of the 20th century Negro.

Music will be furnished by the Girl Reserves. Mrs. Elizabeth Clark, chairman of the religious education committee, will preside at this meeting. The public is invited to attend.

Norfolk Journal and Guide 2-13-26

# MRS. J. PORTER BARRETT ADDRESSES LEADERS OF 250,000 CHURCH WOMEN

## Woman's Missionary Council Promoting Wide Spread Program of Inter-Racial Study and Work.

RALEIGH, N. C., March 25.—The Woman's Missionary Council of the Methodist Episcopal Church South, in annual session here last week, gave prominent place to the question of race relations. Mrs. Janie Porter Barrett, President of the Virginia Federation of Colored Women's Clubs and of the Virginia Industrial School for girls, delivering the principal address. Mrs. Barrett, a very winning speaker, portrayed simply but powerfully the story of the struggle of colored women against the odds of custom, injustice, ignorance and environment. The address made a profound impression on the large group of women leaders gathered from all parts of the South. Other speakers on the same subject were Mrs. W. A. Newell, Social Service Superintendent of the Council, Miss Estelle Haskin, one of the Council secretaries, and Mrs. Maud Henderson, of the Commission on Inter-racial Cooperation.

The report of the Council's Race Relations Commission brought out the fact that a standard inter-racial program has been formulated, providing for committees on this subject in all the local auxiliaries, which number about 6000 and have a total membership of 250,000 women. The objectives of these committees are as follows: (1) A better knowledge of the achievements and possibilities of Negroes, as a basis of appreciation and respect; (2) First-hand study of the conditions which hinder the progress and happiness of colored people; (3) The acceptance of definite responsibility for these conditions; and (4) A program of cooperation for their improvement. Reports in hand indicate that hundreds of local groups of women are at work along these lines.

Race Relations - 1926

Meetings, Conferences, etc.

Washington.

Post-Intelligencer
SEATTLE, WASH.
NOV 2 1926

# RACE PROBLEM HERE IS TOPIC

## National Urban League Leader To Discuss Place Of Negro In Modern Social Structure

The social and economic probpems of the negro as a factor in the industrial development of Seattle will be analyzed by T. Arnold Hill, director of the department of industrial relations of the National Urban League, an organization to improve the relation between races, who was in Seattle yesterday to conduct a series of meetings.

The first meeting will be held tomorrow evening at the First Colored Methodist Episcopal Church, at 1522 Fourteenth Avenue, of which Rev. T. F. Jones is pastor. An open forum is planned, at which the position of the negro in the modern social structure of the city and nation will be discussed.

# Pickens Delivers Luncheon Addresses

(By The Associated Negro Press)

Seattle, Wash., June 9.—William Pickens, field secretary of the National Association for the Advancement of Colored People, delivered a series of "luncheon addresses" in this city this week that have excited widespread comment. The first was Thursday at the Butler Hotel to the members of the Young Men's Republican Club; the second, at the University of Washington on Friday, and the third to members of the Seattle Democratic Club, Saturday.

Birmingham Reporter 6-12-26

Mr. Pickens is to deliver the keynote address at the opening of the annual conference of the National Association for the Advancement of Colored People in Chicago. He will discuss the Negro's political power as one of the fundamentals in his present struggle, and as one of the things to which the Negro should direct his energies from now on, especially in view of the recent decision of the United States Supreme Court. The philosophy and the evolution of American suffrage, with especialy regard to Negro suffrage in America will form part of his address.

Birmingham Ala.